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THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

TORONTO, ONTARIO, FR[illegible], 1960 — THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO — Price - 10c

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Harry Golden's New Column
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SUMMIT MEETING TO DISCUSS ISRAEL, DESPITE RUSS REBUKE TO BEN GURION

300 Delegates In Toronto For B'nai B'rith Convention

Lieut. Governor To Receive Award From Organization

(CJN REPORTER)

Lieutenant-Governor J. Keiller Mackay has been awarded the Canadian B'nai B'rith Humanitarian Award for his outstanding contribution to Canadian unity and human relations.

Presentation of the award will be made at the 36th Annual Conference of the Eastern Canadian Council, B'nai B'rith, which is being held in Toronto May 7, 8 and 9, Isadore Black of Peterborough, president of the Council said.

The conference will take place at the Seaway Hotel.

Previous winners of the award, only national B'ai B'rith citation, include Chief Justice Dana Porter, the late Dr. Sidney Smith, John Bassett, publisher of The Telegram, Senator David Croll, famed neuorclogist Dr. Wilder Penfield, and philanthropist Arthur V. Pigott.

New Officers Will Be Installed

The Lieutenant - Governor will accept the award at the grand banquet in the Seaway Hotel, Sunday evening, May 8.

On Saturday, May 7, the Consul of Israel in New York, Michael Pragai, will address the Conference. A new Council executive, headed by President Montague Raisman of Toronto, will be installed at the Conference. Mr. Raisman has a long career of service in B'nai B'rith and many other community organizations, including the United National Association, Canadian Legion, the Canadian Council of Christians and Jews, and was awarded the Coronation Medal by The Queen.

Montreal Also Represented

Over 300 delegates from all parts of Ontario, Quebec and the Maritimes are expected to attend the Conference.

Over 100 delegates from Montreal are expected in Toronto on Friday.

On Saturday morning, there will be a Sabbath service at the hotel under the spiritual leadership of Rabbi Reuben Slonim. This will be followed by a program on Jewish Education. Mr. Montague Raisman of Toronto, incoming President of the Eastern Canadian Council, and Mrs. Raisman will be hosts at Kiddush.

The program on Saturday afternoon will be devoted to Israel. The principal speaker will be Michael Pragai, Israel Consul in New York.

There will be a dinner-dance on Saturday night. The first plenary session will take place on Sunday morning which will include the nomination and election of officers. The afternoon of that day has been set aside for Conference Committee meetings.

Will Conclude Monday

The highlights of the Grand Banquet that evening will be the installation of officers and the presentation of the Canadian B'nai B'rith Humanitarian Award to the Hon. J. Keiller Mackay, Lieutenant Governor of Ontario.

Another plenary session will take place on Monday morning. The Conference will be concluded with a luncheon that day.

WEAPON'S DISPLAY

Haifa (JCNS). The Israeli Army displayed for the first time during the Independence Day parade on May 2, new equipment manufactured in different countries which it is now using.

An announcement describing the equipment hitherto on the secret list was made a day before the parade.

Alvin Rosenberg Tells Community Leaders:

1960 UJA Record "Within Our Grasp" Last Minute Effort Will Complete Success

(BY OUR STAFF REPORTER)

The 1960 United Jewish Appeal of Toronto is in the home stretch of what appears to be a second straight record-breaking year, according to Campaign Chairman, Alvin B. Rosenberg, Q. C.

Mr. Rosenberg told a meeting of the Campaign Leadership on Monday that "the new record is within our grasp . . we must recognize that the response of the community has been magnificent, but that we have not reached everyone and must do so if the Campaign is to be the complete success we anticipate."

Mr. Rosenberg referred to the stepped-up schedule of Campaign events which include an all-day Blitz, a Women's Division Spring Fashion showing of a collection of Scaasi and a visit by two experts in Jewish Welfare and Settlement problems in Europe, Moslem lands and Israel.

SAMUEL HABER GUEST OF "OVER-THE-TOP" COMMITTEE

Samuel Haber, expert on Jewish welfare problems in Poland, Eastern Europe and other overseas areas, and currently Assistant European Director of the Joint Distribution Committee, told last Sunday the "Over-the-Top" Committee that though it sounds like a cliche, the JDC program (utilizing UJA funds) in Moslem lands is in truth "a life-saving program."

"The feeding program reaches over 100,000 children," Mr. Haber said. "Your children have a school-feeding program in many instances, but their meal is not the only nor necessarily the best meal of the day. For the children in Moslem lands, their school meal is . . . for the vast majority . . the ONLY meal of the day. Without YOU, this feeding program and the JDC-ORT programs of youth activities, camps orphan homes, clothing, medicine . . . could not be."

He continued . . ."to paraphrase Churchill . . . so much help to so many people for such a small investment . . . . that is the result of your UJA support."

"YOU STAND BEFORE A MIRACLE"

Commenting on the rapid developments in Israel, Mr. Haber said, "When you look at what is happening there, you know you stand before a miracle."

Mr. Haber pointed out, however, that in spite of the great forward strides taken, there are still a quarter-of-a-million Jews who are not fully absorbed into the economy and society of Israel. "These people," he said, "represent an on-going crisis."

"We are all deeply involved," he told the UJA "Over-the-Top" Committee which is working hard at pushing the 1960 drive to its all-time record. "This is a long term commitment we have . .. for as long as Jews are in need."

FASHION SHOWS AND BLITZ DAYS

Noted New York designer Scasi formerly of Montreal, made his exciting spring collection available for a showing at a UJA Women's Division luncheon on Thursday, April 28, at the home of Mrs Harry Davidson, 2 Ava Crescent. This event was successful from every aspect. The women who attended responded with increased pledges to the 1960 United Jewish Appeal, the fashions shown elicited great interest too.

A Blitz on Wednesday, April 27, brought many active workers to Beth Tzedec Mezannine Hall for breakfast and assignments and a cocktail-hour report session where they returned completed cards and laughed with comedian Henny Youngman.

COMING UJA EVENTS

The May calendar for the United Jewish Appeal of Toronto includes a visit by Dr. Morton Berman, head of the English Language Department of the Jewish Agency, Israel, who will be the guest of the "Over-the-Top" Report Breakfast of Sunday, May 8; a clean-up Blitz by the Construction Division and the climax of the drive, the Victory Celebration Dinner, which is scheduled for Thursday, May 26.

Jerusalem Is Dismayed By Khruschev Refusal To See The Israeli Premier Now

Tel Aviv, Thursday (CJN)—The fact that Premier Khruschev has rejected the offer by Prime Minister Ben-Gurion for a meeting prior to the Summit Conference has created a profound impression in Israel's diplomatic circles.

Leftists Embarassed

The brief, laconic statement issued yesterday in the Kremlin by the Soviet Foreign Ministry simply stated that the chairman of the Council of Ministers of the Soviet Union, Nikita Khruschev, considers such a meeting "premature". This short announcement put an end, for the moment to the agitation here on the part of Communist fellow travellers that Mr. Ben-Gurion has not taken the necessary steps to bring about such a meeting.

Ben Gurion Repeated Request

The fact is, as your correspondent was was told today at Israel's Foreign Ministry here, that the Government has made every effort to pursuade Moscow that Israel wishes to negotiate sincerely on the problems dividing Jerusalem from Moscow. When Ben Gurion returned recently from the United States, he again repeated his request.

The Russian Ambassador in Israel, now on vacation in the Soviet Capital, was requested by the Jerusalem Government to raise the issue. The answer is now here beyond any doubt. Moscow at recent, at least, does not wish to ameliorate relations with the Jewish State.

Refers To Russia

Prime Minister Ben Gurion, in the meaningful words of his portant statement Sunday at the Israel Independence celebration. In it the Premier spoke to hundreds of thousands of Jews who are hoping to leave a "certain country" in order to redeem themselves.

Although Mr. Ben Gurion did not mention by name that particular country, it was obvious that he was referring to Russia.

Middle East At Summit

Diplomatic circles here still maintain that a change in the Soviet-Israeli relations is imminent, despite yesterday's statement from Moscow.

They feel that the entire Middle East problem will be taken up at the Summit in Paris.

They say that the diplomatic position of Israel is dependent upon the results of the Soviet Conference.

Commentary

By M. J. Nurenberger

A GOOD GERMAN DISCOVERS ANTI-SEMITISM IN CANADA. — PLAIN TALK ABOUT A "DEMOCRAT" FROM BONN. — CONFUSING AN ISSUE. WHO NEEDS EDUCATING?

Herr Fritz Erler is allegedly an anti-Nazi, a Socialist member of the West-German parliament, Herr Erler, last week, addressed a Toronto press conference. He spoke as one of the "Good Germans" whom we should trust.

During the question and answer period, the West-German politician very adroitly succeeded in confusing the issue under discussion: the place of Nazism and Nazis in today's Germany.

* * * *

Mr. Erler was asked a few questions, two of them very important. Question number one: Why are Nazis from Germany active in Egypt, with the connivance of Bonn? Question number two: Why are leading Nazis still active and prominent in West Germany today?

* * * *

The "good German" attempted to simplify the problem of resurgent Nazism in Germany by comparing the situation in his country with the one prevailing in Canada. When Mr. Erler's attention was directed towards the recent manifestations of anti-Semitism in Germany, he became very cute; he mentioned anti-Semitism in Canada. He "discovered America" by stating that there are anti-Semites in Canada too. He then produced "evidence": letters which he supposedly had received from "Canadians" complaining about the fact that the German people apparently deserted their traditional goals namely, the extermination of Jews. I repeat, Mr. Erler came **from Germany prepared** — with letters "proving" that Canada faces a problem similar to that of Germany.

* * * *

Of course, the attempt to distort the facts by confusion is very clear. Fortunately we all know that Canada has no problem of racial or anti-Semitic mass movements as Germany has. Secondly, the Canadian people were never educated, as were the Germans, to the "traditional goals of the German people — to exterminate the Jews". There is no question here of re-educating the Canadians, or the North Americans in general. If a problem does exist here, it is that of counteracting the anti-Semitic propaganda emanating from Germany — a poison which has contaminated the brains of a small group of crackpots here. In Canada, these crackpots are the exception; in Germany they are the rule.—the average citizen, as all reports from there indicate.

* * * *

When a German politician such as Mr. Erler tries to minimize and ridicule the renascent Hitlerist menace in his country, he himself needs a little re-educating.

ZIVIA LUBETKIN, WOMAN LEADER OF WARSAW ANTI-NAZI UPRISING, WILL SPEAK HERE ON SUNDAY, MAY 15th

(CJN REPORTER)

ZIVIA LUBETKIN, the young heroic woman leader of the 1943 Warsaw Ghetto revolt, will speak in Toronto on Sunday, May 15. Miss Lubetkin will speak here under the auspices of the Histadrut.

ZIVIA LUBITKIN

LED ZIONISTS UNDERGROUND

Zivia Lubetkin, one of the few surviving members of the General Staff of the Jewish Resistance Movement in Nazi occupied Poland, is arriving here on her first visit to Canada.

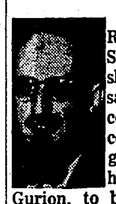
When German intentions to exterminate Polish Jewry became evident, Miss Lubetkin was among one of the initiators and organizers of the Jewish Resistance Movement in Warsaw and other cities. She helped to obtain and smuggle weapons into the Ghetto; she maintained contact with Polish resistance groups, wrote for the underground press and led men and women into battle against German S. S. troops during the fateful April uprising. Hours before the bunker of the General Staff of the Jewish Resistance Movement was discovered and attacked by the Nazis with poisonous gases, Miss Lubetkin went on a patrol mission into the burning Ghetto ruins. She, thus, escaped the fate of the other fighters, and after the war, settled in Palestine.

LIVES IN KIBBUTZ

Shortly after the establishment of the State of Israel,

(Continued on page eight)

Soloveitchik Adviser To Ben Gurion?



Tel Aviv (JCNS). Rabbi Joseph B. Soloveitchik, of Yeshiva University, is said to be seriously considering the acceptance of a suggestion made to him by Mr. Ben-Gurion, to become his personal adviser for religious affairs.

The offer was made to the leading American Jewish scholar when the Israeli Prime Minister recently visited the United States. Circles close to the Prime Minister disclose that during "their very pleasant talk", Mr. Ben-Gurion asked Rabbi Soloveitchik why he would not come to Israel, not as Chief Rabbi, but in a non-political academic capacity as his personal adviser on religious matters.

Commonwealth Chief Rabbi Appeals For Unity

London, (JCNS) The Israeli Ambassador and Mrs. Lourie, the Mayor of Hackney, Councillor M. Blitz, J.P., and about 150 past and present members, attended the 200th anniversary dinner of the New Synagogue. The ceremony took place at one of London's most historic buildings, the Guildhall. As pointed out by the Chairman of the occasion, Dr. N.J. Goorney, (a Warden of the Synagogue), The Guild Hall stands where a city synagogue flourished centuries ago. "And the New synagogue owes its two hundred years of unhindered worship", he added, "to the continued tolerance of the City of London's civic authorities".

Many golden tributes were paid to the synagogue by those who assembled toghether under the carved and timbered roof of the Livery Hall. Distinguished guests spoke of its contribution to Orthodoxy and to the religious life of the community. But there was a wistful note in the Chief Rabbi's voice as he recalled the part played by the New Synagogue 150 years ago (in conjunction with the Great, the Hambro, and the Spanish and Portuguese Synagogue) in the setting up of Anglo-Jewry's Board of Shechita. The knowledge that attempts were today being made to "break up" Shechita, he said, filled him with sadness.

"Unless common sence prevails", went on Dr. Brodie, "the end of Shechita will be stunning and confusion. I wish we could recapture the sense of responsibility manifested in the golden days, when people were prepared to give up their own sovereignty and to work together for a common cause".

Speaking of the contribution made by two of his predecessors to the advancement of communal unity within the Metropolis - Chief Rabbi Solomon Hirschell, and Chief Rabbi Nathan Marcus Adler, Dr. Broodie said: "I only wish I could be as successful in maintaining the communal unity that was so successfully built up by my predecessors. But we are living in a period when we are threatened by the fragmentation - if not the disintegration - of the communal structure. I hope that my efforts to make peace between differing factions in Anglo-Jewry will ultimately lead to a sense of responsibility on the part of those who, often for stupid and trivial reasons, are prepared to divide the community and destroy all that has been achieved in the past".

Dr. S.M. Lehrman expressed the hope that the heritage of the New Synagogue would not be affected by the current disintegration of communal unity. The New, he said, had become a password in the community. No man could qualify to be an Hon. Officers of any Synagogue till he had first served his apprenticeship as an Hon. Officer of the New Synagogue.

SOUTH AFRICAN JEWS ASSURED: NO SATURDAY SCHOOLING

Johannesburg (JCNS) South African Education authorities have explained to leaders of the Jewish community here that there is no intention of introducing Saturday schooling in the country next year, as feared by the community.

Jewish alarm at this prospect had arisen from a misreading of the report tabled in Parliament for the spreading of the holiday periods, it was stated.

YESHIVA UNIVERSITY DINNER WEDNESDAY, IN TORONTO

For the first time in the history of the Ontario Jewish Community, various orthodox Congregations will pool their resources in a joint fund-raising project.

All the congregations between Toronto and Niagara Falls that are served by Rabbis ordained at Yeshiva University are co-sponsoring a dinner meeting to be held this Wednesday, May 11th at the Regency Towers Hotel, Toronto.

The proceeds of the campaign will benefit Yeshiva University, New York, which is the largest Jewish institution of learning in the world.

The participating synagogues are associated in the Yeshiva University Synagogue Council of Ontario, headed by Meyer W. Gasner of Toronto who will also serve as dinner chairman.

The guest speaker will be Dr. Moses D. Tendler, Assistant Dean and Associate Professor of Biology at Yeshiva College.

Dr. Tendler is known both as an important scientist and Rabbi. He is also a brilliant orator and interpretor of Torah Judaism.

The following Ontario congregations and rabbis are sponsoring the dinner:

Rabbi Jerry Pruzansky, Congregation Beth Devid, Brantford; Rabbi Morton Green, Congregation Adas Israel Anshe Sfard, Hamilton; Rabbi K. Bender, Congregation Beth Israel, Kingston; Rabbi Ludovico Fleischmann, Congregation B'nai Jacob, Niagara Falls Ontario; and Rabbi Morris Gorelik, Clanton Park Synagogue, Downsview.

Also Rabbi William Herskowitz, Congregation Shaarey Tefilla, Toronto; Rabbi Marcus Ochs, Torath Emeth Jewish Center, Toronto; Rabbi Bernard Rosensweig, Congregation Bais Yehuda, Toronto; and Rabbi Walter S. Wurzburger, Congregation Shaarie Shomayim, Toronto.

The synagogue council has been especially active in the area of youth work and has arranged for many youth conclaves and leadership seminars which have brought together young people from different congregations in an effort to deepen their understanding and appreciation of their religious heritage.

No Wars Among Israelis Herut Leader Tells Rally

BY RAE GOULD

Staff Reporter, CJN

Yaakov Meridor, Israeli parlamentarian and a leader of the opposition Herut party, told an Israel Anniversary meeting at the Eaton Auditorium, Sunday, that his movement is opposed to solving internal conflicts through fraternal war.

Answers Van Paassen

Meridor, one of the founders of the pre-Israel underground Irgun stated that Herut is against "wars between parties", other than in parliament and through mobilizing public opinion.

The Israeli statesman made his statement in answer to Dr. Pierre Van Paasen, another

(Continued on page eight)

At B'nai B'rith Conference

M. RAISMAN
Incoming President

LT. GOV. KEILLER MACKAY

President Of Canadian Jewish Congress:

Canada's Human Rights' Observance "Is Not Perfect, But Very Good"

Montreal (CJN.)—Mr. Samuel Bronfman, president of the Canadian Jewish Congress, responded to the principal address made by the Hon. Donald M. Fleming, Minister of Finance, at the Banquet of the Canadian Council of Christians and Jews, at the Windsor Hotel here. The dinner was in honour of the National Bicentenary of Canadian Jewry, marking the first settlement of Jews in Canada in 1759 and 1760.

Canadians' Pride

Mr. Bronfman said:

1. Canada's record in maintaining respect for and observance of Human Rights and Fundamental Freedoms, while not a perfect one is a particularly good one and sufficiently bright to permit Canadians to view it with pride.
2. **Although much has been done, much remains to be done for a more perfect understanding between the various citizens which make up the Canadian mosaic.**
3. It is correct to pay tribute to the Council of Christians and Jews which with other forces and other educational devices helped make this record possible and which was a factor in developing the community along these lines.

Conscience of Community

4. The Council has instilled a spirit of making canadian citizenship more meaningful and it has done this by inducing better understanding, more knowledge of inter-religious and inter-ethnic problems and by using personal relationships to improve inter-community relations and to remove the tensions which act as barriers between citizens.
5. **The present role of Council is, therefore, of basic value to Canada and outstanding citizens responding to this call on their good will and on their proper concept of citizenship, have been attracted to the Council for the continuance of such work and its greater influence and effect.**
6. The Council has to be the conscience of the Canadian community. It must extend its operations by involving more and more business and professional leaders in the crusade against bigotry, intolerance and misunderstanding, and to do this job, it has to be continued with great vigour.

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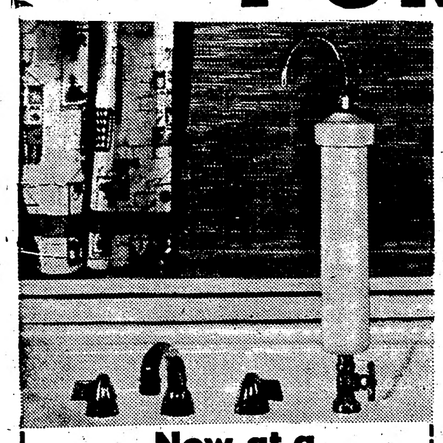

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TORONTO ORBIT

BY BERNICE DYMENT

The Talk of Our Town: A Rabbi looks at "giving" . . . A Musical Dynasty is founded . . . Hand-made history . . . A Summer Fund-raising Medium that's fun . . .

AN INTERESTING COMPARISON

Rabbi Jacob J. Weinstein who visited Toronto last Sunday to be principal speaker at the Israel Histadrut Dinner opening this year's campaign, has had some interesting comments to make about "giving" --but in another connection. And in the light of Rabbi Weinstein's distinguished reputation as religious and communal leader, teacher, author and interfaith worker, his remarks give food for thought.

Arecent survey of church giving reveals that the average Protestant gives something better than $62. per year to his church. Comparative figures for Jewish synagogue giving, taking K.A.M. Temple in Chicago which Rabbi Weinstein serves, as an example indicate that the Jewish average is almost half the Protestant amount—approximately $32. per person

Rabbi Weinstein suggests that if a similar survey made of CHARITABLE giving, the figures would be reversed and Jews would be found to give twice as much as non-Jews. This bears out a conviction he has long held, that the Synagogue in spite of the many elegant houses of worship, is the Orphan Annie of the Jewish Community.

"I sometimes suspect," concludes Dr. Weinstein," that our generous giving to the sick, the aged and the needy is a reflection both of our practical materialism and of our guilt for having betrayed our ancestors **in finding it so attractive."**

I wonder what Sigmund Freud would have said about this interpretation?

"PAPA, YOU'RE A SWINGER"!

We have been having a ball around our house this week with a new record we've just added to our collection. Probably everyone has sometime or other been regaled by Kickey Katz's platter-parodies in Yiddish-English. Remember the baseball game, the opera. etc? Well, it seems that Mickey Katz has founded a musical dynasty because our new record features Mickey's son Joel Grey —an extremely talented singer and interpreter of beloved Jewish folkmelodies. The record is titled," Songs My Father Taught Me" (on the Capital label), and I defy you to keep your feet from tapping, and your hands from clapping, when you hear the Joel Grey renderings!

Our favourites (and we've almost worn out the grooves already) are "Roumania, Roumania", "Schluf Yngele Schluf", and Papa Play for Me". There's a kind of gay, zany exitement about the music, that's positively infectious. I took my title "Papa, you're a Swinger" from Joel's vocal tribute to his father's clarinet playing in the frailach, "Papa Play for Me".

The cover notes add some background to Joel's career. He began as a child-actor at age 10, and when he was 17, joined his father on tour with the "Borschtcapades". That's where Eddie Cantor spotted him, put him on his TV show, and from then on,, nothing has stopped Joel's rise to fame.

For my money, Joel's "Zindele, you're a Swinger, too!"

YEMENITE ARTISTRY

Iwas guest at a most delightful press-luncheon last Tuesday at the home of Mrs. Gabriel Alter. The occasion was a preview of the Yemenite fashions, now on tour for Hadassah, in aid of Youth Aliyah. Mrs. Alter's charming home, bright with modern paintings with a glorious ravine view, was a perfect setting for the fashions being modelled.

The costumes, many of them authenic museum pieces, were brought by the Yemenite Jews in "Operation Magic Carpet"—that almost miraculous air-lift which rescued the Jewish population of Yemen and carried them to a haven in Israel a few short years ago. A rare collection of Yemenite jewellery complemented the costumes worn by the models.

The contemporary Yemenite fashions, produced in Israel by the WIZO Home Industries, I found of particular interest. Many of the fabrics used were Israeli, also. For example—the Negev linen costume titled, "Princess Hostess" —a striking merger of modern styling and ancient embroidery patterns—and washable too.

The WIZO (Women's International Zionist Organization) Home Industries runs three shops in Jerusalem, Tel-Aviv and Haifi. It's not at all surprising, judging by the samples I saw, that the WIZO Export Department ranks among the first five dollar-earners of "gifts from Israel".

Toronto Hadassah members are in the thick of their Youth Aliyah project at this moment —the project which is this year celebrating its 25th anniversary. There are at present in Israel 275 Youth Aliyah schools, villages and places of absorption which house a population of 14,000 young people, saved, re-habilitated and trained, by Youth Aliyah dollars. Is there a more worthwhile cause than this?

SUMMER MECCA

What with the swimming-pool boom, increasing number of golf clubs, and day camps, it's likely that the annual summer exodus from Toronto will be greatly reduced in numbers this year. And certainly, there is no dearth of facilities and events available in Toronto during the summer months to keep the stay-at-homers happy both recreation-wise, AND culturally.

One of the most popular summer attractions hereabouts is MUSIC FAIR, the colourful tent theatre-in-the round at the Dixie Plaza which opens June 2 for a 16-week season of hit Broadway musicals.

Anumber of Jewish organizations are already making plans to raise charity-funds through theatre-nights held at MUSIC FAIR. The Sisterhood of Temple Emanu-El, Toronto's newest Reform Temple, is the first group to sponsor fund raising event at the tent theatre. They have taken over several sections of the 2,000 seat tent for opening night, June 2nd, for the Canadian premiere of "Red Head". Following the performance, the Sisterhood committee is arranging a coffee and "meet the cast" party for their group. Gretchen Wyler is the star of the "Redhead" cast, and having seen her myself, all I can say is "Wow!"

Money raised by the Sisterhood is ear-marked for the building fund of the Temple. It certainly seems like the pleasantest means yet devised to exchange charity-dollars for solid summer entertainment.

In Our Town And Elsewhere

PIONEER WOMEN BAZAAR

The Toronto Pioneer Women once again are hard at work on the largest project of the year. Their Annual Bazaar, which takes place on Wednesday, May 25th, at the Varsity Arena. Judging from reports at the last Committee meeting, this year's Bazaar should be the most successful yet.

Convener Mrs. Charles Mekler was particularly happy with results from the latest addition to the tremendous variety of attractions, and that is, "articles" from famous people to be displayed all day then auctioned off in the evening.

ANNUAL HOSPITAL AUXILIARY MEETING

The Sixth Annaul Meeting of the Women's Auxiliary of the New Mount Sinai Hospital was held on Wednesday, May 4th, in the form of a luncheon in the Beth Tzedec Banquet Hall.

FUND-RAISING TEA AND FASHION SHOW

A week-end for two in Atlantic City was the lucky prize won by one of the guests at the Clanton Park Synagogue fashion show and tea held on May 1st, at the Synagogue. Proceeds of the event go towards the completion of the synagogue's building and the expansion of the Sisterhood's youth program.

NATIONAL COUNCIL OF JEWISH WOMEN CLOSING MEETING

Annual general meeting of the National Council of Jewish Women was held on May 5th, at Holy Blossom Temple. Guest speaker on this occasion was Alan Jarvis, former Drirector of the National Gallery in Ottawa, and a prominent art authority.

CANADA-ISRAEL ASSOCIATION HEARS ISRAELI COLONEL

Colonel Dov Sinai addressed the recent meeting of the Canada-Israel Association, Toronto Branch, presided over by Chairman, Sir. Ellsworth Flavelle. For some time Colonel Sinai has been the Chief Liaison Officer for Israel to the United Nations Emergency Force (UNEF) on the Gaza Srtip and in the Sinai Peninsula. Colonel Sinai has been intimately connected with the Canadian Armed forces in UNEF, and with its first Commander Lieut-Gen. E. L. M. Burns.

SISTERHOOD MOTHERS' DAY DINNER

Adath Israel Sisterhood Mothers' Day Dinner took place on Thursday, May 5th. Chairman of the event was Mrs. Anne Silverman. Concluding lecture of the Rosh Chodesh series sponsored by the Sisterhood will take place on Monday, May 9th, at Beth David Synagogue. Rabbi A. Pappenheim will speak on the topic, "Sisterhood Woman Looks at Torah & Life."

TEMPLE SINAI HOSTS TO COUNCIL OF LEADERS

Canadian Council of Liberal Congregation, Institute for Temple Leaders was held on Sunday, May 1st, at Temple Sinai.

FOLK SINGERS ENTERTAIN SISTERHOOD

Holy Blossom Temple Sisterhood closing meeting, to take place on Tuesday, May 10th, will feature a musical program. Canadian Folk singer Greg Curtis, and Ben Steinberg will offer folk songs from many nations along with Hebrew and Jewish Folk melodies.

SOCIAL EVENTS IN AID OF ISRAEL PROJECTS

Among the social events held on Sunday, May 1st, was the Annual Tea given by the Independent Women's Club at the home of Mrs. J. Goldbach.

Mrs. J. J. Zweig was hostess for the annual tea of the Golda Meir Club, Pioneer Women's organization, held on May 1st. Proceeds will go to the Vocational School for girls in Beersheba, the Home Economics School at Nahlat Yehuda, and the acquisition of buildings in Haifa for nurseries, kindergartens and women's classes.

Youth Aliyah benefited from the bowling party held by the Israeli Chapter of Hadassah, on Sunday evening. May 1st, at York Bowl.

CANADIANS AT HEBREW UNIVERSITY

Recent Canadian visitors to the Hebrew University of Jerusalem included Mr. and Mrs. Joseph Guttman, Mr. David Becker, all of Montreal; Mr. and Mrs. W. Isaacson, of Toronto; Mr. and Mrs. Ted Riback and Mr. Sam Katchen, all of Calgary, Alberta.

ISRAELI SHIP IN TRORONTO

A 7000-ton freighter from Israel with a record of "firsts" was in Toronto Harbour, berthed at Shed No. 4. The S. S. **Shomron, commanded by Captain Mordechai Liban, has unloaded cargo of the first shipment of new group "Valencia" oranges from Israel which arrived directly via the Seaway. It also carried to Canada the first load of peanuts to come from Israel.**

Mr. Adin Talbar, Consul of Israel and Trade Commissioner to Canada, explained to-day that this was the beginning of regular direct shipments during the early summer months through the Seaway of fresh "Valencia" oranges, which are an Israeli specialty. Canadian agents are Rex Brokerage, Inc.

This is the first voyage of the S. S. Shomron to Toronto. On her way back, she will pick up general cargo.

On board the ship are five ladies — the wives of the Officers. Zim Shipping Lines allows wives to accompany their husbands every year on one trip.

A RABBI—A SCIENTIST

This coming Wednesday we will get acquainted with a remarkable personality. We are referring to the guest speaker at the Yeshiva University dinner, here. He is Dr. Moses D. Tendler, assistant dean and associate professor of biology at Yeshiva College (the liberal arts and sciences college for men of Yeshiva University) is combining successful careers as a rabbi, bacteriologist, administrator and teacher.

Dr. Tendler's general education was pursued at New York University, where he received the Bachelor of Arts degree in 1947 and the Master's degree in 1950. He was granted the Ph.D. from Columbia University in 1957.

Ordained by Yeshiva University's Rabbi Isaac Elchanan Theological Seminary in 1949, he joined the faculty that year as an instructor in Talmud, and in 1951 he received a second appointment as an instructor in biology. He was named assistant dean in 1956, promoted to assistant professor of biology in 1957, and associate professor in biology in 1959.

As a bacteriologist, he concluded a research project at Columbia University several years ago, under a grant by the U. S. Public Health Service, which dealt with the direct application of Vitamin B-12 and hemoglobin to anemia and leukemia problems.

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A Christian Minister On

New Light On Bible Times: How The Scrolls Affect Us All

BY DR. DONALD SOPER

Dr. Soper, the well-known Methodist leader, is Superintendent, West London Mission, Kingsway Hall, London, England.

The recurrence of antisemitism is not only an abomination, which has properly been repudiated with loathing by all people of sense and will — it is also a renewed challenge to Christians and Jews alike to redouble their efforts to eliminate it once and for all. This is no easy task. Many of the roots of antisemitism are not rational, and therefore remain unaffected by rational argument. Nevertheless, no answer can finally be found unless that answer is rooted in the truth. Without the truth it is unlikely that this hateful disease will ever be cured.

It is with the reflection in mind that I venture, as a professing Christian, to stress the importance of that enlightened understanding of the Bible and Biblical times to which scholars, both Jew and Gentile, are making such noteworthy contributions. Particularly is this new-found information valuable in the light it throws upon the relationships between Christians and Jews in the apostolic era itself. To be able to demonstrate the historical conditions out of which antisemitism emerged in the early centuries of the Christian era, andto show that no occult or mysterious causes need be attached to this phenomenon, is not of course to provide a cure for antisemitism today, but it is to provide the kind of exact diagnosis which is the indispensable foundation upon which to build a favourable prognosis.

It seems to me that Dr. Paul Winter is making a conspicuous contribution in this field, by his research into the background of the trial of Jesus and his analysis of the actual relationships between Jesus and his Jewish contemporaries among the Pharisees and the high priesthood. Dr. Winter sets out his case in his study "Marginal Notes on the Trial of Jesus", published in the Zeitschrift fur die Neutestament-liche Wissenschaft (1959), in which he also contends strongly against the New Testament assertion that Jesus was sentenced to death by a Jewish court. In fact the whole account, according to him, of a night session of the Jewish Council is unhistorical. Be that as it may, the all-important caveat to be observed in the reading and understanding of the Passion narratives in the Gospels is that they do not in fact give an historical account of the actual relationship between Jesus and his Jewish compatricts, but an account of the relationship between members of the apostolic church and their contemporary opposites in the Jewish hierarchy. This attitude is then antejected into the Gospel narrative, thus giving a picture of a fundamental antipathy between the Pharisees and Jesus which is not only unhistorical but mischievous.

Dr. Winter points out that as late as 62 C.E. the Pharisees made common cause with the Jewish Christian community in Jerusalem and complained against the Sadducean high priest who had ordered the trial and execution of James (the brother of Jesus.) As a result of this complaint the said high priest was removed. It is not surprising that conditions worsened as they crystallised out between the old and the new Israel, and for that state of affairs both sides are blameworthy. At the same time the new light thrown upon old animosities helps to remove one of the embarrassing issues which have distressed charitably minded Christians and Jews alike.

Claude Montefiore in his remarkable book "Rabbinic Literature and Gospel Teaching" confesses that his admiration for the Chirstian's "Lord" is impaired by the fact, which is unmistakable in the Gospels, that Jesus appears to have felt and expressed a continuous dislike and disapproval of the Pharisees as such, and in the mind of Montefiore this ill accords with the gospel of loving your enemies which the same Jesus proclaimed. Montefiore laments the absence of any acts of good will towards the Pharisees to support the Gospel injunction to do good to those that despitefully use you. I have no intention of dedending Jesus against the most moderate and sincere criticism, though I think such a defence could be made. If Dr. Winter is right, and I am satisfied that he is, then no defence is necessary because in all probability the picture we have of Jesus is disfigured in the light of the second-and-third century ecclesiasticism.

Maybe we still have to await more scrolls from the Dead Sea before the matter is finally resolved. In the meantime Christians and Jews should be encouraged by the mutual advantages that flow from this kind of historical detection. We shall then know the truth, and the truth shall make us free—not only free from error but positively free to love one another as God our Father loves us.

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Report From Jerusalem:

Afro-Asian Students At Israel's University

BY MAX ROSENFELD

Jerusalem, (by Air Mail) — There are several dozen Afro-Asian students at the Hebrew University of Jerusalem coming from Ethopia, Ghana, Liberia, Nigeria, India, Burma and Japan. The majority are in the exact sciences such as medicine and agriculture.

Upon arrival in Israel the students study the Hebrew language at the Ulpanim in Jerusalem and at the special Hebrew University Ulpan where they continue taking Hebrew classes throughout the first year at least. The majority of the Afro-Asian students actually master the language.

Some of these students are very serious about their Christianity and study in Israel gives them the added incentive of eventually being able to read the Bible in the original. By the time such students are deep into Hebrew and the Campus life, there is a measure of identification with their environment. Once a number of students, Africans among them, were taking the view from Jerusalem's Y.M.C.A. tower and pointing out the various sights; facing the Old City an African student indicated what part was Jordanian and what part Israeli and in 90 members of the Israel Defence Forces, was the largest yet to have been undertaken in Israel, and, as Prof. B. Mazar, President of the Hebrew University, stated at a press conference held in Jerusalem immediately after its return, was confronted with difficulties greater than any encountered by its predecessors. If not for the cooperation and support of the Israel Army, which had given devoted and invaluable assistance, it was doubtful whether it could have carried out its task at all, and Prof. Mazar conveyed the deep gratitude of all to the Ministry of Defence, the Chief of Operations and the soldiers who had actively participated in the operation.

Extraordinary Difficulties

The expedition had been divided into four groups, each of which was assigned a specific area to explore. The groups were led respectively by Prof. N. Avigad, Dr. Y. Aharoni and Prof. Y. Yadin, of the Hebrew University, and Mr. P. Baradon, of the Department of Antiquities, all of whom reported at the press conference on their experiences and findings. As they spoke their listeners were given a vivid picture of the hardships with which the expedition had had to contend in this desolate, forbidding region with its preciptous mountains harbouring caves so difficult of access they could be reached only with the aid of ropes, with its perilous canyons, its hazardous passes, its choking duststorms, its lack of water. Prior to the operation Air Force helicopters had flown through the canyons in order to locate and photograph the caves, and the different army services aided the expendition with mine detectors, pneumatic drills, radio and field telephones, jeeps, six-wheel Army trucks, and generators which for the first time in history brought electricity to this derelict site.

Remnants of Bar Kochba Period

But as they listened, the region also came to life — the life that filled it about 1800 years ago when the Bar Kochba rebels took refuge in the mountain caves while the Roman armies camped above them. The leaders of the expedition described remnants of food and clothing they had found in some of the caves, the pottery and household utensils, the beads and other items of women's adornment, and in one cave even a spinning-wheel and a mirror. And there were also reminders of grimmer events, such as skulls and skeletons and remnants of shrouds.

In one cave Prof. Avigad's team suddenly came upon a large iron Roman arrow-head embedded in the rock above the entrance, probably left behind after a Roman attack on the rebels, whilst what was possibly the booty - and battle souvenir - taken after a Jewish attack on a Roman camp was found by Prof. Yadin's team. This consisted of the 18 brass vessels mentioned above, which were buried underneath an overturned palmleaf basket, in addition to a large key. The 18 pieces, each of which is perfectly preserved, comprise 12 libation jugs, 3 incense shovels, a pan and two large bowls, and are thought from certain markings on them to be Roman cult vessels.

In some of the caves explored by the groups headed by Prof. Avigad, Dr. Aharoni and Mr. Baradon traces of earlier civilizations were also revealed. All three found relics of the Chalcolithic period about 5000 years ago, whilst Dr. Aharoni also reported the discovery of two fortresses going back to Istraelite period (7th-8th century B.C. E.).

The Scroll Fragment

But while the expedition threw new light on the history of this region in different eras, its real purpose, as already stated, was to search for scrolls. The one find in this connection, made by a North African immigrant in Prof. Yadin's team, was the small (about 6 cms. by 3 cms.) fragment referred to above, inscribed on which are parts of seven lines from Psalm XV. The writing belongs to a period earlier than that of Bar Kochba, being nearer to the period of the Quran scrolls.

Other important finds by Dr. Yadin's team were a coin with the words "Shimon" on one side and "L'Cherut Jerusalayim" on the other, and a large batch of papyri on which Hebrew letters are visable, held together with a fine thread, discovered among other articles in a goat-skin container. Inserted between the papyri were four wooden tablets thickly inscribed with Hebrew letters. Neither the papyri nor the tablets have yet been examined.

The discovery of three fragments of papyri was also reported by Mr. Baradon. None has yet been opened, but one of them is clearly written in Greek and another in Hebrew.

The task of organizing and coordinating the work of the expedition was carried out by Mr. J. Aviram, secretary of the Israel Exploration Society. Although the expedition was organized on the extensive scale it was in order to obviate frequent trips to this difficult part of the country, much yet remains to be done, and there will be further expeditions.

ONLY IN AMERICA

BY HARRY GOLDEN

MARRIAGE AND DIVORCE

One of the curious paradoxes about marriage is that the more there is the less divorce results. There is a great deal of marriage in our modern society, but almost all of it is contracted between young people. On the Lower East Side many years ago, people of all ages were always marrying, and there was nothing odd about it.

There was very little divorce on the Lower East Side. Of them most were among strictly Orthodox Jews who were still childless after ten years. There were cases of desertion, of course, and on this basis the Jewish law does grant a divorce.

But these cases were rare and when they did occur it was a momentous piece of gossip for the neighborhood.

The important thing was the perpetuation of the family. If a man died childless his unmarried brother was obligated to marry the widow. And the neighbors worried about a man on the East Side if he didn't have a wife.

There were innumerable weddings going on. All the time. No matter how old a person was, Jewish custom believed he was never too old to marry. Seventy-year-olds married and the wedding party wished them a long life and a happy marriage. The Jews believe that God is a maker of marriages and they are anxious to carry out his plans

* * *

IT IS TANTAMOUNT TIME IN DIXIE

The English language is a fertile valley with smooth, rolling slopes, but it has hidden pitfalls, too. One of these pitfalls is the word "tantamount." It is like the pitfall "maculate" which most people stumble when they approach it and use only its negative "immaculate."

People only use "tantamount" in one sense now. And they apply it to only one region—the South. They say, "The Democratic primary is tantamount to election." I don't know why no one ever says the Democratic primary assures election or that the Democratic primary is virtual election—or anything else besides that ugly word tantamount.

There is something about a Democratic primary that makes the writers for the fancy newspapers and news magazines very unimaginative. Count how many times the word "tantamount" appears in political stories about the South. You'd think Mr. Tantamount were up for election, it appears so much.

If everyone didn't use the word with such frequency, probably primary times wouldn't be you know what to election.

Tantamount-time brings out all the hidden facets in people. A big headache for sales managers in the South. His door-to-door saleswomen quit on him during Democratic Primary time. They put down their vanilla extract, bath powder and greeting cards and instead work their precincts for a flock of candidates, and the ladies are telephoning each other around the clock: "How much is candidate so-and-so paying this year?" "What will Schemndrick run for this year? I'd like to work for him."

Gas station attendants, too, are kept on the go. They are not filling cars with gas. but instead half the cars they approach to service contain candidates swinging around the state stopping at every gas sign, telephone booth, and roadstand. Clerks and waiters are always confused at tantamount time. They don't know whether they will be called upon for service or to shake hands and try to remember a rather dusty fellow's name.

Democratic primary time always sends me to my own archives to read a true collector's item. The letter was from a politician, one of the many for whim a have done a bit of work now and again during primary campaigns.

I had sent the politician copy for a proposed series of campaign broadsides. He returned it with these instructions: "Dear Golden, get me about 20,000 of these circulars. I want 10,000 with the union label and 10,000 without the union label."

* * *

STATE TAXES

There's a race of people who spend more money trying to avoid taxes than it would cost to pay them. Among them are the fellows who aret rying to find out what state gives them the best tax relief possible. But one of these fellows told me that as soon as you find a state that's a good place for taxes, it's a lousy place for divorce.

* * *

THE GAMBLERS KNOW

The gamblers, compulsive, professional, or notorious, know all the truths about gambling. When a gambler borrows money from a nearby friend after the game has bankrupted him, he always says, "I'll pay you back tomorrow." He never says, "I'll pay you back tonight," because he knows he's going to lose that money tonight.

The World Of Letters

The Sholem Aleichem Clamour

BY MARTIN PERETZ

Sholem Aleichem wrote his own epitaph and rather simply characterised himself as an "ordinary Jew." The past year marked the centenary of his birth — an occasion duly noted by world Jewry and providing a curious epilogue to his own words, a cynical immortality for his work. Fifty years earlier, while Jews prepared to observe his Silver Jubilee he, ill, "making acquaintance", as he put it, "with the Angel of Death" could hardly help but observe that his people were merely making show of their esteem for him. The humorist was being injudicious, but strangely prophetic; he had had an insight into the dithyrambs to be offered for his hundredth anniversary.

On the face of it, there would seem little reason for complaint. The Sholem Aleichem centennial coincided with the bicentenary of Schiller and the hundreth year since the appearance of "The Origin of Species." It is true that neither was accorded quite the attention given to this Yiddish writer. Yet there was something about the quality of the celebration that distresses acutely. The Darwin anniversary was observed in the academic community with the restrained dignity that one would expect. Sholem Alecichem received something of this treatment from the same circles: an article in a magazine here, a public symposium there — the sense that there were still those who could think seriously of his place in Jewish letters and of the place of Jewish letters in a broader culture.

What is disturbing, however, is not only that there was so little of this, and that there is such a dearth of human resources capable of undertaking intelligent and sensitive consideration of Sholem Aleichem; but that in the popular media, in the vehicles of Jewish and American mass culture, Sholem Aleichem became a sort of distorted folk-hero. The Yiddish poet, Jacob Gladstein, addressing a centennial commemoration evening, remarked that the entire observance had served to obscure and to negate the rich Jewish context that alone gives Sholem Aleichem meaning.

The most grotesque example of the new recognition bestowed on Sholem Aleichem comes from the Communist world. The Soviet Union issues a stamp in his memory and publishes one volume of translations from some of his writings; and in Peking the Mao regime, ever conscious of its obligations to the humanistic traditions of Europe, releases a Chinese edition of Sholem Aleichem for the Asian millions. The spectacle is completed as the Party functionaries and the faithful in the Yiddish Communist Press — from Montevideo to New York to Warsaw—announce in front-page banners the cheerful tidings. The whole of Jewish culture in Russia, the remnant of the Hitler epoch, totally destroyed; Jewish intellectual and spiritual life methodically starved; and the graves of Markish and Bergelson, and the countless others, Stalin's victims, the Khrushchev "thaw", between its typical antisemitic mouthings and actions, reveals itself in a pathetic monument: the face of Sholem Aleichem. One almost hears that same Sholem Aleichem crying out in the words of Bialik:

"Let me lie unnoticed,
Don't stir my bones,
And with your false tears
don't contaminate my memory."

The salute to Sholem Aleichem in America was obviously "good material" for the media of the mass culture: television and radio, a play that toured the country, and the lecture circuit in community centres from coast to coast. This would have been a salutary development if the instruments of the popular arts did not demonstarte their generic proclivity for simplification, reduction and homogenisation. What occurred, howexer, was not only that the entertainment and culture entreprencurs began to exploit the newly created cheap version of Sholem Aleichem, but that the American Jewish audience was willing to receive it, joyfully accepting the banal for the complex, the maudiln for the profoundly emotional, the false for the real.

What has happened to Sholem Aleichem's reputation is that we have come to think of him as a folksy primitive, a raconteur of foibles rather than a conscious artist. In coming to think of him as the representative spokesman for vanished East European Jewry we have succeeded in transforming and adulterating the writer and his milieu.

Sholem Aleichem has served our needs. We have merely idealised him into a cosy curiosity, neglecting the power and universality of his wit, refusing the basic integrity of the ghetto whose God and people constitute the scope of his work. By making him the effective conclusion to Yiddish culture, we have conferred the vestments of immortality. Such immortality he cculd not but have repudiated.

And while the Sholem Aleichem celebration, almost dialectically, assumes the character of secondary evidence that the literature and ethos of Yiddish is dying, Yiddish appears nevertheless to be able to sustain aprecarious but often vibrant and exhilarating existence. Even within the Soviet orbit Government figures are obliged to report that about half a million Jews acknowledge Yiddish as their mother-tongue. In Israel, where the hostility to Yiddish has been steadily on the decrease, the language lives, albeit as an auxiliary one, and is the medium for a rich outpouring of poetry, fiction, and criticism.

In America, which has over the last half-century emerged as the world centre of Jewry, the generally bleak picture of the prospects for meaningful Jewish survival still retains some hopeful aspects. Not least of these is a vital Yiddish cultural sector with distinctions and achievements to compare favourably with any others in modern Jewish history. Even as that sector is daily deserted and then vulgarised, those who work in its medium persist in their efforts. Sholem Aleichem's heirs publish a Press greater in sophistication and excitement than any other in the Western world. And to take verse only, for example, Glatstein, A. Zeitlin, I. Manger, Chain Grade, and the American poet laureate H. Leivick mingle the accumulated techniques of modern poetics with the passions of Jewish being.

Thus, it should be clear that ignoring Yiddish is not overlooking something totally eclipsed. It is the dismissal of a distinct historical perspective and a distinct way of life. But it is, more than this, the destruction of an heroic organism, embattled but none the less very much alive. That is murder. In the American circumstance, at least, it is also suicide.

The pressures of the Diaspora on Jewish life have chosen to take their toll in quality and not in quantity. Ever since the great catastrophe, population figures have been increasing while we ourselves are witness to and evidence of the increasing impoverishment of Jewish meaning. In America to be a Jew has come to mean being a cipher in a formula known simply as "Protestant, Catholic, Jew." But if Jewish life is not itself to be rendered a monotonous "Main Street", if the Jewish colletcive is not to become merely another dweller on that long highway to nowhere, then every factor that composes the totality called Judaism must be encouraged and its creativity fostered.

The Sholem Aleichem year is over. We did not quite mark it in his spirit. It may be worth while to consider observing it again: more arduously and with less publicity, but with greater substance, with inner content, and with a deeper significance.

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B'nai B'rith Honours Queen's Representative

The Eastern Canadian Council of B'nai B'rith should be commended for selecting our Lieutenant-Governor J. Keiller Mackay as this year's recipient of the Canadian B'nai B'rith Humanitarian Award.

The representative of the Crown in our Province has demonstrated time and again his devotion to the ideals of equality of man, to human brotherhood transcending all faiths and ethnic groups. He has impressed us by an exemplary respect to all racial and religious groups which form the people of this Province. Only recently, during the Bicentenary celebrations of our Jewish Community, he participated actively in this historic observance of Canadian Jewry and led the dignitaries of our Province in the expression of tribute to Jewish achievements.

B'nai B'rith as an organization of service whose main objective is the elimination of friction among the racial and religious groups, has certainly made a wise choice in presenting this award to our Lieutenant-Governor. He certainly deserves the honour.

Simultaneously, we wish to welcome all delegates who will converge on Toronto this weekend in order to participate in the 36th annual conference of B'nai B'rith's Eastern Canadian Council.

We are welcoming them with the traditional greeting "Shalom Aleichem!" We wish them success in their deliberations.

Herzl

This year the vagaries of the Hebrew and secular calendar have caused Israeli Independence Day to coincide with the centenary of Herzl's birth, succinctly symbolising the unique relationship between the State of Israel and the founder of political Zionism. History is the final arbiter of human reputations; many great figures shrink to life-size as the decades roll past, others are subjected to reappraisal and controversy. Herzl's reputation, however, has come to shine ever more brightly as events came to vindicate his vision.

Herzl was a man of destiny in the true sense of the word. Possessed by an idea, he set history in motion to implement it, aided only by the strength of his convictions and force of personality. Even today, with the State of Israel a reality which is coming to be taken for granted, much may be learned from Herzl's personality and approach and from his ideas. Herzl did not have much of a Jewish background, in either the religious or social sense; his approach was never messianic, nor did he make a virtue of flying in the face of reality. His attitude was strictly rational and analytical; his undoubtedly charismatic qualities derived primarily from unshakable confidence in the essential rightness of his own ideas.

Unlike some of his successors Herzl, visionary as he could be, resolutely abjured the error of total aliya or denigration of the Diaspora. For him the Jewish State could never be an end in itself; he envisaged it as an essential part of total Jewish existence with its special contribution to make and special needs.

Theodor Herzl was a liberal and a European in every sense, and explicitly rejected both orthodox socialist theories, for the excessive power they concentrated into the hands of the State and reactionary doctrines alike. The State of Israel, now celebrating the twelfth anniversary of its Statehood, still has many grave problems. Those occasioned by a hostile environment are in many ways less pressing — and certainly less dangerous in the long run —than unresolved inner tensions and problems of Israel's place in the totality of Jewish life. Herzl's rational and humanistic approach, his sense of Jewish unity in diversity, and his unvaryingly principled approach to personal and political questions alike can still serve as a guide.

Yeshiva-University — And The Permanence Of Torah

The friends of Yeshiva University here will gather this coming Wednesday to discuss the problems of Higher Torah education. We hope that they will be inspired by the Book, Vayikra, portions of which we are now reading in the synagogues. It is the Book of Sacrifice, thus the Book of Torah Education.

Characteristically, it stands at the centre of the Torah, at the heart of Judaism. To be a Jew involved constant sacrifice. Abraham already, Scripture tells us, was an indefatigable altar-builder; and even when the ancient system of offerings ceased with the destruction of the Temple, the sacrificial idea remained basic to Jewish thought and life.

Nevertheless, the Jewish altar was not without its critics. The prophets denounced the irreligious spirit in which the oblations were so often brought to the Temple. In modern times the querulous cry is repeatedly heard that Judaism is too demanding. It is inordinately hard to be a Jew; it is exorbitantly costly in substance, in energy, in contributions of the spirit.

The Torah does not deny the sacrificial character of Judaism. It transmutes the charge into a challenge, into a conquering oriflamme, into a banner of life and achievement. "When any man of you offereth an oblation . . ." our Torah declares. The great and painful road of civilization is strewn with sacrifices. Nothing worthwhile has ever been won in history without toil and suffering. No step along the path of progress—be it in science or culture, in spiritual faith or material upbuilding, —has been made without cost. The whole world is an altar and humanity is the eternal oblation. Man is ever expendible in the course of his ideas; and in suffering he knows bliss, in dying he lives.

If we Jews have endured more and given more, we have also lived and achieved more. Life and sacrifice are twin aspects of the creative process that moulds the resistant inertia of chaos into the hallowing glory of cosmos. The real question is not: "Why must we give so much?" but "To which altar shall me dedicate our oblation?"

There are pagan fanes ruled by heathen divinities. Idolatory is not without its subtle attractions, and men are tempted to worship unthinkingly the most alluring deities. A moral science blinded successive generations with its scintillating potentialities; on its altar the hydrogen missile was born. Siren-voiced assimilation called Jews to its shrine in the name of freedom and human brotherhood, and, in the process, decimated the ranks of our people more ruthlessly than even Hitler was able to do.

Our altar-fire burns with a fierce, uncompromising incandescence. It demands the whole man, the entire Jew; it asks for body and soul; it promises neither ease nor security. But its flame is the flame of life, and its sparks fly high—even to the throne of God.

"WE SHOULD GET TOGETHER MORE OFTEN"
Herblock in The Washington Post & Times- Herald

Song And Me

BY HAYIM GURI

No, mother, I'd not been crying! but he sprang at me, seeing me young.
And I did not kill, but I scooped his blood in the hollow
Of my hand. Where he led, I was forced to follow.
His grip at my throat, a live coal on my tongue
Clung to me like my shadow, was my judge and to me as God.
Hovered over my brown, his seal on my flesh imprest.
When, weary, I fell at his feet, he gave not so much as a nod,
Was I speechless and lone, he folded my head to his breast.

He appeared in a thousand splendours, in the lines of the heavenly bow,
He wandered abroad, with my sleep, gazing at frosty skies.
In my heart, in the city gates, he romanced of high emprise,
He shrieked with the molten metal, at the cruel hammer's blow.

His eyes look into mine—how could I cause him grief,
With his spirit that works afar, his hands in the fallen leaf?
I've dropt asleep on the floor, yet the lamp before him shone
Where he was shaping my life, as the Shamir shapes the stone.

But—what is this? . . . is it you? Or am I the victim quiescent?
Is the dagger in your heart? Or am I taking your place? . . .
A shower of rain—or tears? . . . silence . . . the moon is the crescent.
And his head is on my knees, and my lips move over his face.

Translated by Ruth Finer Mintz

The Originality Of Israel

Without "Too Many Rich" And "Too Many Poor"

BY SHIMON PERES
Israeli Deputy Minister of Defense

One of the problems that are assumed to exist in Israel society, though it is not expressly acknowledged, is the question of whom are we to look to our values, and to what extent. Yet the "liberalism" that the Right preaches is nothing but an outmoded economic and social system, just as the patched-up "marxism" that the Left proposes is nothing but an exhortation to imitate the Communist system albeit with aesthetic reservations: "We are for the honey, but without the bee-stings."

Yet the world's regard and esteem for Israel extends over a wide and varied spectrum: the poet Graves and the writer Maurois, U Nu, the Burman, and Mrs. Roosevelt, the humanitarian, Sekou Toure, the Marxist, and the progressive Nkrumah, Bevan, the leftist, and Mollet, the Socialist. De Gaulle, the ilberator and Churchill, the victor, Niels Bohr, the scientist, and Marshall the historian. All these, I believe, hold Israel in esteem not because it is a good pupil in one of the accepted schools of thought, but because it is in itself a school—because of the originality of so many aspects of its life.

Instead of wondering how to imitate others, there may be a point in learning what arouses in them the wish to emulate us.

Why is the spiritual world of men who have shown intrepidity in their daily acts dominated by the disturbing need to justify themselves by seeking sanction in distant lands?

WORLD RECORDS

I believe that Israel's strength springs from three founts — the world records it holds in several fields, the unaccustomed rate of its progress, and its constituting not just a state but a way of life. Israel accounts, for only one six-thousandth of the world's area and one-thousandth of its population, yet in some spheres its achievements are records, especially in the cultural fields.

Israel—has the world's highest proportion of teachers — one to every 160 residents, against one to every 234 in the U. S.; publishes the world's greatest number of books in relation to its population: 591 titles a year to every million inhabitants, as against 252 in France and 84 in the U. S.; has become a scientific center of international importance, out of all proportion to its population; has also become a front-rank musical center.

Another sphere in which secular achievements are as yet slow and hesitati-g but have begun to gather speed is the revival of the Bible — popular interest in it, exegesis and the reconstruction of geographical and archaeological evidence. Israel also holds first place in the world in the practice of medicine. For instance, it has one doctor to every 435 inhabitants as against 760 in Russia and 780 in the U.S.

Life expectancy in Israel is among the highest in the world—70.5 against 68 in Europe and 70 in the U.S. The average Israeli lives twice as long as the average Indian.

Israel also excels in the military field. Some foreign observers actually call our defense forces the best in the world today. And while this may be exaggerated, two such brilliant military victories as the War of Liberation and the Sinai campaign do constitute something unique in world military history.

It is no accident that Israel has shown ability in these fields. Its tradition is cultural; its lust for life is its reaction to the annihilation of millions of Jews; its military prowess has been imposed on it by the circumstances of hostile surroundings.

WELFARE STATE

Another impressive characteristic of Israel is the fact that it is both a welfare state and a developing country. What is more, both the rate of development and the scope of the welfare activities are increasing rapidly.

First feature of this dynamic development is, of course, the rise in population. No other country in the world has tripled its population, from 650,000 Jews to 1,800,000, in 11 years.

The housing programme is also unparalleled in the entire world. Britain, for instance, has reached an annual building rate of six housing units per 1,000 inhabitants after very special efforts; Israel is building 16. Nor has any other state doubled the number of its rural and urban settlements.

MARITIME NATION

Growth has been equally astonishing in the maritime field. Our merchant marine, at sea and under construction, already adds up to 800,000 tons, putting Israel among the world's 15 greatest maritime nations. America has 0.2 tons of shipping for everyone of its citizens; Israel has 0.3 tons. We can still remember an article in which one of our newspapermen opposed the purchase of the Haifa dry-dock on the grounds that it was too big for an Israel so small that it can barely be seen on a globe of the world. Today the dry-dock has as much work on its hands as it needs and we have begun the construction of a ship-building yard.

Unorthodox though this may sound, it may also be pointed out that out of our annual trade deficit of $350m. a year fully $150m. is invested in development, and the purchase of $20m. worth of ships a year could more aply be described as building a bridge than as increasing a gap. In manufacturing, scientific research, trade and tourism Israel is also taking big leaps forward.

The atomic reactor being built in Nahal Rubin is the first of its kind on the Asian and African continents. It looks as though it will be completed before the Japanese one.

Finally, there is the wonder of the revival of our ancient language. The university of Rangoon is over a century old, but the language of instruction there is still English. The same applies to India, Ghana, Ceylon and almost all the countries that achieved or recovered their independence at about the same time as Israel. Yet here Hebrew has become not only the everyday language, but the language of teaching and research.

Thus, in a sense, the speed at which Israel is progressing is some compensation for the centuries during which history held it back. It is a sort of great leap over millennia of exile.

Yet the main thing about Israel is not what it is achieving, but how it is achieving it. For Israel is a third choice for a world cleft between two opposing ways of life: the East's and the West's. Israel's significance would be strictly domestic, if it did not succeed as a way of life as well.

In practice, Israel is the nearest thing to a welfare state in the whole world. It is in fact a classless society. It has its villas too, but not of the size or opulence of American residences or Russian dachas. Israel has its misery, but not America's poverty or Russia's oppression. We have the fewest rich and the fewest poor in the whole world, if we take into account the mass immigration has brought with it a very large number of difficult social cases for whom the State and public institutions are caring.

The wage differential in Israel is the lowest in the world: a ratio of 1 to 2.5 between the very highest and the very lowest net salaries, as against one to 16 in Britain and one to 40 in Russia.

In addition, this country has many unique traits as well. There are factories that belong to the workers and to the workers alone, without the participation of either the State or private capital, but in competive co-existence with all three. There is the Kibbutz, valuable not only for itself but because it serves as a model, a paragon whose influence radiates over its surroundings, affecting even the way of living of Ministers. There is the Moshav, the highest plane of cooperative society. There is the development town, in which urban life and rural centres are wedded. There are consumer and producers' cooperatives on a large scale. In the Army, there is the Nahal, a military formation that arouses interest in many parts of the world; and the relations between the officers and soldiers of the Israel Defence Forces have also awakened favourable reactions and comment the world over.

While some of these unique features are now confronted with serious problems, they have been finding application abroad too — Indians, South Americans, and West Africans come here to learn about them and go home to emulate them.

Thus has Israel leaped from the territorial limitations of a state to the status of an ideological influence, winning a place for itself not by the usual methods, but by dint of its being a new and stimulating way of life.

In exile, the Jews succeeded in preserving their national identity and longed for two needs they particularly felt: national sovereignty and real land. We have achieved these, but we have not become one nation. Indeed, it is somewhat strange that we have succeeded in accomplishing great things that other peoples have not achieved, while at the same time we still lack what they take for granted: a united national base. Other peoples have social classes; we still have communalism in our society. We have liquidated exiles, but we have not entirely done away with the mentality of exile; and it looks as if our external stability, and our internal achievements may yet be threatened unless we can soon lay a solid foundation of national unity.

Sermon For The Week

The Great Principle

"Thou shalt love thy neighbour as thyself" (Leviticus xix, 18).

A substantial section of the second part of this week's Torah-Reading is devoted to the regulation of our conduct towards our fellow human beings. It is perhaps not sufficiently appreciated how demanding the Torah is in this sphere, and to what depths these Mitzvot extend.

It is not enough that we refrain from harming our neighbour physically, that we do not violate his lawful property, that we desist from slandering his reputation. Whilst each of these varieties of malicious behaviour is explicitely prescribed, Rabbi Akiba recognised "the great principle of the Torah" in the words "Thou shalt love thy neighbour as thyself". The Sifra comments that the Law seeks initially to govern our deeds, progressively to restrain our speech, and ultimately to mould our feelings.

Apparently, it is at this point that civil and religious codes part company. The State is not concerned with private likes and dislikes; at most, it might legislate that we should not give such expression to our prejudices as will be over-offensive to other citizens. However, should our basic attitudes remain unchanged, it is little wonder that they will erupt from time to time, and that their suppression will not always prove satisfactory.

On the other hand, the Torah commands us: "Thou shalt not hate thy brother in thy heart". Here, we are forbidden to harbour the very sentiment of hate, even to resign ourselves to passive dislike. Our ethical code aims high: at the elevation of inner personality. It is not satisfied with self-discipline, the control of base urges and prejudices, but it demands the eradication of all evil inclinations. Through sustained effort we are bidden to rid our hearts of every suggestion of arrogance, envy, and hate.

We are never exhorted to attempt the impossible. The Torah implicitly displays tremendous confidence in our capacity to effect true change of heart. It is not counted as a valid excuse that we are not master over our emotions, and the Torah rejects here the contention of the fatalist that human nature is essentially unchangeable, that a haughty or spiteful disposition is a hereditary impediment to be borne by its unfortunate victim right to the grave. Whilst recent history affords us over-sufficient examples of society willing itself into destructive hate, religion testifies to the efficacy of will-power to stimulate love and inner peace.

However, profound change cannot be undertaken lightly; it is indeed the task of a lifetime. The Vilna Gaon warned against underestimating its magnitude when he remarked: "It is a simpler matter to digest the entire Talmud than to effect a single genuine change of character". Nachmanides regarded the discipline imposed by the Mitzvot as preliminary training before the task of personality transformation.

The exhortations leading up to this "great principle" are manifestly intended to help us on our way. We are bidden to be honest in trade, true in speech, not to take advantage of the handicapped, nor to be overdrawed by the mighty. We are warned of the evils of tale-bearing, and encouraged to discuss our differences openly. Only at the climax are mentioned hidden grudges and matters of the heart.

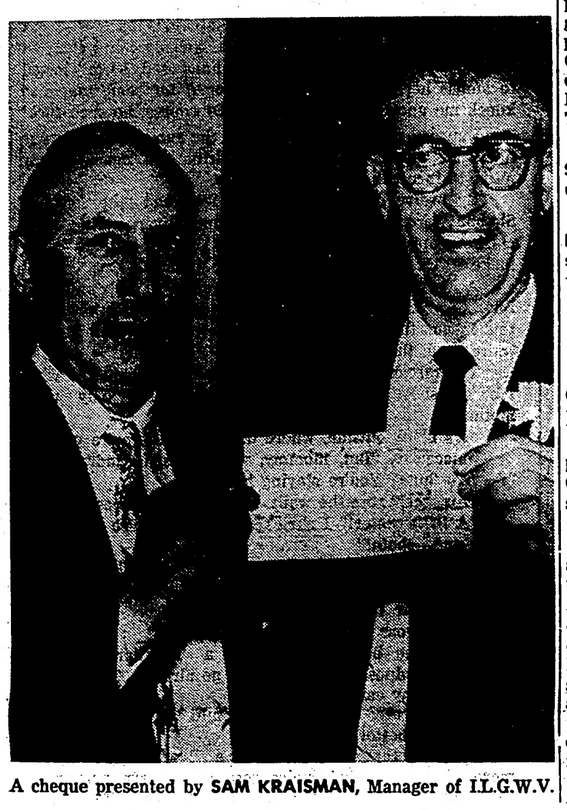
Hillel was willing to state the "great principle" even whilst a proselyte stood before him on one foot. But these are no short-cuts to its implementation. The Torah is here as always realistic in the promotion of its ideals.

HALF OF QUOTA RAISED ALREADY

By A. Goldberg

Toronto Labor Union Leaders Aid Histadrut Drive At Campaign Dinner

I. CALMUS, Secretary of Amalgamated Union, records his satisfaction with progress of Histadrut Drive, Sunday night at Dinner.



A cheque presented by SAM KRAISMAN, Manager of I.L.G.W.V.

Toronto's Histadrut drive for 1960 opened last Sunday with record pledges of hundred thousand dollars, half of the quota, subscribed at its first dinner-meeting.

The dinner meeting took place at the Beth Sholom hall. Mr. Fred Shore presided.

Dr. S. B. Hurwich, National leader of the Labour Zionists, delivered an impressive message. Mr. B. W. Bloomfield, national president of the Canadian Committee for Labour Israel, spoke of the important role played by Histadrut in building Israel. Rabbi David Monson pronounced the invocation.

Leader of Toronto's labour unions present pledged their continuous support to Histadrut.

Christian missionaries have become suspect in undeveloped countries because they are invariably followed by the dollar and the flag, Rabbi Jacob J. Weinstein of Chicago, guest speaker said. He is national chairman of the American Committee for Labor Israel.

Commercial exploitation and political domination by colonial powers in these backward regions have made these subject peoples feel queasy about Christianity, he said at the opening dinner of the annual Israel Histadrut fund drive in Toronto.

Half the year's drive quota of $200,000 was pledged by trade unions and privately.

Rabbi Weinstein suggested Histadrut's technical aid missions to Afro-Asian nations in recent years are typical of a new kind of missionary movement with no strings attached.

They teach these coloured people how to build co-operative housing, industries, schools, medical centres and other services without the sacrifice of personal or political freedom, he said.

He recalled he talked to some of the participants in an Israeli seminar last summer attended by 16 Afro-Asian countries.

Rabbi Weinstein reported they were grateful for Israel's help because there were no imperialist designs on their territories; no demands for missle bases or air bases in exchange. They preferred the Israeli way of life to that offered by the Russian bloc or the friendly wooing of their former colonial masters, he said.

"Israel offers the world a masterful blueprint of co-operative schemes and social co-existence vital at a time of universal tensions," Rabbi Weinstein added.

HARRY GROSSMAN, Manager of Bakers Union turns over cheque to FRED SHORE, Chairman.

SOL SPIVAK Manager of Amalgamated Clothing Works Union At Histadrut Dinner.

A POLISH DIARY — By Meyer W. Gasner

IV: Auschwitz

I still shudder when I think of Auschwitz. It is incredible. I myself couldn't believe it; but I was there. I saw Auschwitz or, as it is called in Polish, Oswiecim (pronounced Oshvientshim.)

Jews in and around Cracow used to call it Oshpetzin, in Yiddish, at the time when it was a famous Hassidic town.

* * *

Whether you call it Auschwitz or Oswiecim or Oshpetzin this is it: the gruesome, macabre town which became the graveyard of millions of Jews. This is the infamous horror town about which we all heard so much.

On a beautiful, sunny, wintry day I arrived in Auschwitz. Shall I say that I was "lucky" to get there seventeen years too late? For, only seventeen years ago when a man, woman or child of my people arrived here, in this picturesque innocent looking town, he or she was destined to perish in the crematorium. The furnaces were working full time, in three shifts. The renowned German firm, G. I. Farben, which is now "denazified", invented the lethal gas which killed millions of people in this beautiful locality.

Nor was only Auschwitz chosen as the centre of extermination of European Jewry, but many surrounding towns as well, such as Birkenau, became a part of greater Auschwitz during the Nazi era. The city itself was a railroad centre, therefore, the Germans selected it as central point for the liquidation of Jewry. The extermination of the Jewish people, which became an avowed war aim of Nazi Germany, influenced the German High Command to release very valuable equipment for the transportation of Jews to this point. Train loads of Jews converged on Auschwitz from all corners of Nazi controlled Europe. They arrived here from as far north as occupied Norway; from Holland and Belgium in the west; from the south-east, as far as Greece. Wherever the German army was in control, its transportation system was mobilized for bringing the Jews, young and old, to Auschwitz, and G. I. produced the poison to kill them.

* * *

I was there—seventeen years too late to perish in the gas chambers. Were I there in time, I would have shared the destiny of my brethren. There was no escape from Auschwitz. Very few survived.

The present Polish Government should be commended for preserving this horror town for posterity—Lest we forget, lest the world forgets.

* * *

One of the survivors who accompanied me to Auschwitz and through the camp, which is still intact, told me: "After Auschwitz will you still believe that the German general staff was unaware of what transpired here? How could trains be released in war time if the General Staff had not approved their transfer for this particular 'service'?"

I looked at the barracks of Auschwitz. Here "lived" the husky deportees, those who were needed for forced labour, the "fortunate ones" who were not liquidated immediately. Children were never seen here. They, the old, the weak were separated by guards immediately upon arrival and at once were transferred to the "baths" and killed off like cattle by poisonous gas.

I saw in the barracks rows of children's shoes which the Germans, in their efficiency, removed from little feet before sending tots off to death. I saw suitcases labeled in every country in Europe. I saw tons of personal belongings, such as pots, dishes and even sewing machines brought by the victims who were promised a new life here.

* * *

The system in Auschwitz was perfect, "Made in Germany." The victims were all undressed before being led to the shower rooms, where the spouts emitted poison gas. Each person had to undress completely, put away his clothes and belongings in perfect order. Thus millions died.

The Germans were even more efficient. Corpses were not left to become decomposed. After dying, they were removed by other Jewish slaves to the crematorium, where they became ashes. Thereby, one of the war objectives of the Germans was fulfilled.

All buildings are preserved for all to see and to remember; never to forget that amongst the six million Jews which were killed by the German army in Europe, there were one and a half million innocent children.

* * *

A band of music played here,—in the Wagnerian, **Goetterdemmerung** tradition — each day, when the forced labour groups, returned, carrying bodies of those who did not hold out . . .

Germans do not like it when the dying look sad . . . .

Standing in Auschwitz, I thought of the mothers who were torn away from their children. They lived only long enough to learn that their children had been cremated alive.

Can anyone tell how these mothers felt? Is there punishment enough in the world for such a crime, unknown in the annals of humanity till the advent of the Nazi-era?

* * *

My vision became blurred.

I could not see, nor I could not hear, I could not think for many hours after seeing Auschwitz. I certainly did not sleep that night at the hotel in Cracow afer that pilgrimage.

Social And Personal

CELEBRATION IN KINGSTON

Kingston (CJN). —An Independence Day and Herzl Year Celebration was held in Kingston on April 26th under the co-sponsorship of the Jewish Community Council of Kingston and the Zionist Organization of Canada, Central Division. It was held in the La-Salle Hotel, with Mr. Raanan Sivan, First Secretary to the Embassy of Israel as guest speaker. Mr. Sheldon Cohen acted as the Chairman and Rabbi Karpel Bender introduced Mr. Sivan to the meeting.

The affair was given complete coverage on radio and TV, with the proceedings of the meeting appearing on TV news.

Mrs. Ralph Abramsky wrote and directed a thrilling Cantata "ISRAEL" in narrative and song, which was performed by a Kingston group of ten. A Reception in honour of Mr. Raanan Sivan was held after the meeting.

ORT BAZAAR

Due to the greater expansion of Toronto Women's ORT-Organization for Rehabilitation through Training, this year's annual Bazaar will take place at Varsity Arena, on Wednesday, May 11th, 1960, from 10 a. m. till midnight.

Highlight of this year's Bazaar will be two fashion shows at 2.00 p. m. and 8.00 p. m. featuring clothing for the entire family. Free draws will be part of both shows. Along with these features will be a Home Baking Booth.

Proceeds of this Bazaar are allocated to the Social Assistance Programme.

Torontonian Honoured In N.Y.

Mr. Saul Sigler, President of the Shaarei Shomayim Congregation, will receive the President's Award of the Union of Orthodox Jewish Congregations of America at a dinner to be held at the Hotel Roosevelt in New York, on Sunday, May 8, 1960.

This award will be presented to Mr. Sigler in recognition of his manifold services to the cause of Jewish religion and education.

RALLY IN HAMILTON

Hamilton (CJN)— The Jewish Community of Hamilton celebrated Israel's Twelfth Anniversary and the Centenary of the birth of Dr. Theodor Herzl at a Rally in the Jewish Community Centre on Sunday, May 1st, under the chairmanship of Frank Rubinstein.

The capacity audience was treated to an impressive programme, which featured an informative address by Arieh Eilan, member of the Permanent Mission of Israel to the United Nations, who travel the achievements in its brief history— and outlined the challenges which will face Israel and Diaspora Jewry in the future. The speaker was introduced by Mrs. S. Bennett, Chairman of the Adult Activities Committee, and thanked by Dr. Morris Levine. Tova Ronni, one of Israel's most popular folk singers, completely capitivated the crowd with a brilliant repertoire of Hebrew and Yiddish selections and her interpretations, ranging from the humorous to the dramatic, were warmly received. A presentation of Israeli dances by members of the Toronto Y.M. — Y.W.H.A. Dance Troup was an added attraction at this highly successful evening, which concluded with a Reception by the Hadassah Council.

The occasion of Yom Ha'atzmaut was made even more memorable by the unexpected visit to Hamilton of the S. S. "Shomron", the first Israeli vessel to pass the St. Lawrence Seaway this season, and Captain Mordechai Libin, his charming lady and the crew were honoured guests at the celebrations. Earlier in the day, the visitors were taken on a trip to Niagara Falls, where they greatly admired the world-renowned scenic panorama.

MAPLE LEAF GARDENS

S. HUROK presents

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FRIDAY, MAY 13
8.00 p.m.
SATURDAY, MAY 14
TWO PERFORMANCES
MATINEE—2.30 p.m. Evening—8.00 p.m.
TICKETS NOW ON SALE:
$2.00 - 3.00 - 5.00 - 6.00
Box office open daily 10 a.m. to 9 p.m.
Tickets also available — in Toronto: Royal York and King Edward Hotels
Moodey's and Troyka Book Shop, 799a College St.
In Hamilton: Connaught and Maple Leaf Ticket Agencies
In Oakville: John Black Agency

CINEMA IN TORONTO

Conspiracy of Hearts (Rank; Paramount)

BY. L. KAY

A tear-jerker from England that should have a long run in Canada. The story is very sentimental and entertaining. It wrings the heart of the audience. You don't know whether to cry, laugh or groan.

During World War II, a transit camp for refugees, and Jewish children deprived of their parents by Nazi persecution, was set up by Germans in Italy near a convent south of Florence. The children are helped by the Convent's Mother Superior to escape from there by means of a tunnel dug by Italian partisans. The Italian guards and their commander pretend they know nothing of this. The children are escorted to the convent by Nuns who meet them at the tunnel's end and hide them in the convent crypt. There they are washed, clothed, fed and made ready to be delivered to the partisans who in turn deliver them to foster-parents outside of Italy. There is a heart-rending scene when a Nun inquires of a tiny refugee "What is your name?" and the child, with her dark big eyes staring out of her starved face, answers: "Jew pig."

All goes well until in a sudden security measure, the Germans replace the easygoing Italian commandant with a Wehrmach Colonel. He soon begins to suspect the Convent's Christian charity. Immediately he orders a rigid night curfew and the death penalty is threatened for anyone aiding the children. In the meantime, a Nun is shot during the next mission. After this the Mother Superior is anxious to move the children already concealed in the convent. In this scene it just broke your heart to see how the children refused to travel and eat anything as it was the holies day of the Jewish year—"Yom Kippur". The Mother Superior immediately arranges for a Rabbi working with the partisans to appear. Tension mounts as the doors are flung open suddenly and armed troops stride in just as the Rabbi is blowing the Ram's horn to mark the end of the day of atonement. The Rabbi is killed and the frightened children scatter in all directions.

Shall I tell you about the ending of the film?

It is remarkable film.

The Rabbi (DAVID KOSSOFF) hands a card to one of the newly escaped refugee children so that he can write his family details down in preparation for the Jewish 'Yom Kippur' ceremony. A scene from "CONSPIRACY OF HEARTS".

LETTER To The Editor

Stresses Collective Effort In Bar Mitzvah Foundation

The Editor,

The Canadian Jewish News,
Toronto:

Dear Sir:

I am most grateful to your paper for your article on the Bar Mitzvah Foundation, and was pleased to have the interview with your reporter.

May I say, however, that one very important aspect was not noted, namely, that the Bar Mitzvah Foundation has been the collective effort of a great number of persons each contributing their talent, ideas and work so that this whole project could be instituted. Rabbis, educators, community leaders, parents, and Bar Mitzvah boys have all participated to form the picture as it now stands and without their help no such organization could have ben formed. The Board of Governors of the Bar Mitzvah Foundation, which is made up of the members of the U.J.A. Study Mission Club, have been greatly responsible for the backing of this non-profit making organization.

The purpose and aim of the Foundation to impact a greater meaning and value to the present day Bar Mitzvah, is being fulfilled more each day by the tremendous enthusiasm of this and other communities and the enrolment of many boys who wish to partake of its far reaching benefits.

Thank you again.

Sincerely,
Murray B. Koffler

— THE WOMAN AND THE HOME —

An Interview With Bernard Krebs

EYES FOR THE BLIND

New York. — Bernard Krebs lit his cigaret, closed the lighter, nodded toward the typewriter and told his visitor to start hitting the keys. After a moment, the visitor looked up in delight and exclaimed: "Well, what do you know —I can type in braille!"

Bernie Krebs has that impact on people. A superb teacher, he inspires confidence. For 25 years, he has taught the blind to read and the sighted to transcribe English into braille. For a quarter-century Krebs has been the librarian at the New York Guild for the Jewish Blind, 1880 Broadway, and he is recognized as a foremost braille authority in every English-speaking country.

Krebs has been blind since 9 as a result of childhood accidents. "I never think of myself as a blind person," he says. "In most of my activities I don't act blind. I never have the desire to 'get away' with being blind or to hide behind it. I can do anything anyone else can do," he says cheerfully, "and if I can't—I'll find a way to get around it."

He has gotten around the bowling problem by inventing a hand rail for blind bowlers, has developed bingo cards in braille ("we play Jotto mentally"), and long ago solved in most satisfactory fashion the problem of how to get around faster.

"A friend once advised me," he says, "that blind people could get around easier with a cane ora Seeing Eye dog or a gorgeous blond. So I took the blond." She is the former Naomi Hare ,a vivacious coworker of her husband's at the Guild, where she operates an ediphone and helps out at the braille switchboard She is partially blind.

Krebs, a slender, youthful man of49, bears himself with the quiet dignity of the scholar as he moves swiftly around his library. It is the largest braille library of its kind in the world — with everything from Cervantes' "Don Quixote" to Eleanor Roosevelt's "This I Remember" and Disney's "Three Little Pigs." And blind person in the world can borrow from the library without charge. "The only states we've never received requests from are Mississippi and Alaska," Krebs muses, "and I just don't know why."

The Guild, despite its name, is a voluntary nonsectarian organization for the blind of all creeds and color, with fully staffed workshops for training sightless persons to resume work in industry.

Krebs concentrates on the library and reading instruction. "We can use all the volunteers you can send," he says. "We have a course here for sighted persons to learn braille in 20 lessons, each lesson an hour and a half, over a 10-week period. Then the volunteers become transcribers: that is, they type books into braille, a very valuable contribution, considering normal printing costs. For instance, a Boy Scout pamphlet that costs 60 cents in ordinary type costs $40 in braille."

Krebs is also hard at work currently revising the "bible" of braille readers—"Transcribers' Guide to Standard English Braille"—a book he wrote 10 years ago. "I put myself out of business," he notes. "I was a member of the international conference which agreed to make changes in the code." The guides are distributed free to the blind.

Bernard Krebs was "singled out twice" to spend his life working with the blind. The first time came when he was 9 and lost the sight of one eye in flashlight powder explosion. Later that same year, he fell down the cellar stairs of his home and lost the sight in his other eye.

He was a Bronx boy (born on Washington's birthday, 1911) and even after his blindness he continued attending public schools there. "Youth is a very difficult age and children can be cruel toward the handicapped," he says softly. He attended P .S. 16, made Evander Childs High in 3½ years and was a member of the Sigma honor Society at NYU, where he was graduated in 1934.

He was a journalism major and hoped to put out a newspaper for the blind but the depression and absence of funds brought that project to an end.

Krebs and his wife live at 124 E. 176th St., right near a subway station, and have no difficulty getting to work each morning. ("It's a lot easier than crossing streets, where somebody might be leaving a hand-truck—or digging a hole that wasn't there yesterday.")

He thinks the public has come a long way from the old attitude that blind people could do little but weave baskets and the like. But he believes the public still needs educating about the job capabilities of the blind.

Bernard Krebs is walking example. An expert chess and bridge player, he once entered an Atlantic City bridge contest and came out next to last. ("Next to last—not last. That's all I wanted—not to be last. I just floated down that Boardwalk.")

Recipe of the Week

The weather determines meat planning to a great extent. One day it's blustery and cold, and a good, rich stew, with fluffy dumplings, goes on the menu.

Next day may be warm, — and the lightest possible omelet with a fine fancy sauce is all one wants for lunch, possibly dinner.

Here is a May-mood dish, suitable to the weather one finds in the streets.

BAKED FRENCH TOAST

4 eggs
1 cup milk
½ teaspoon salt
6 slices day-old bread
¼ cup melted butter

Beat eggs, stir in milk and salt. Pour into flat, shallow dish. Dip each slice of bread in mixture, turning to allow both sides to take up liquid. Place on well-buttered cookie sheet and brush tops of slices with melted butter. Bake in hot oven, 500 degrees, for 8 minutes.

Turn slices and bake 5 more minutes until golden brown. Serve hot with butter and honey or syrup. Variations. A teaspoon of grated orange rind added to butter make a delicious topping or slices may be sprinkled with maple or brown sugar.

Rabbi Decries "Debasing Of Love"

New York, (CJN) — An orthodox rabbi attacked what he described as signs of the debasement of love in modern society.

The Rev. Dr. Zev Zahavy, addressing Congregation Zichron Ephraim, said:

"At the present moment the inspiring notion of love is defiled in the insipid quagime of sensuous ditties. All the forces of the modern mass communications media are marshaled to extol the vagaries of live. Love itself has become deified. It is the idol, the aim, the goal of modern culture."

The love idolized by society, Rabbi Zahavy explained, is not the love of one's fellow man or the love of God. Instead, he said, it takes the form of "silly, vapid, mundance ballads directed to the mentality of love-starved adolescents."

He likened the defication of sensual love to the worship of the golden calf, and he said the words uttered by Moses thousands of years ago applied to the crisis today: "Thou shalt not make unto thyself any molten gods."

"How can the younger generation be inspired to turn to religion and to God when the object of their affection is deified as someone to hold and caress?" he asked.

Observing that the concept of love had changed greatly since its orginal meaning for Jews as bridging the infinite and communicating with God, Dr. Zahavy said:

'One who knows the impelling, driving force of love for God can learn to love his fellow man," he declared.

CURRY DISHES

HIT SPOT

When the weather is cold, curry dishes hit the spot. The next time you make curry, we suggest you serve it with a "Raisin Orange Rice." Toss hot, buttered rice with some chopped light or dark raisins and coarsely grated orange peel to add both color and flavor.

Cotton Versus Nylon

Jerusalem, (JCNS). A cotton's comeback in its war against nylon may be achieved in Jerusalem. The United States Department of Agriculture has given $200,000 grant to the Israeli Institute for Fibres and Forest Products Research for a major research work into the physical properties of cotton fibres.

The Americans are said to be particularly anxious to develop a highly crimped cotton which could make light and soft fabrics, and also non-wovven fabrics. The increasing menace to the American cotton industry represented by the synthetic fibres has prompted a special study by the U. S. Cottton Council, which decided to advance the funds for the research.

The contract was signed in Jerusalem by U. S. Ambassador Ogden Read and Mr. Michel Tsour, Director General of the Israeli Ministry of Commerce and Industry, and the work by the Israeli Institute will start immediately.

NEO CLASSIC

Grecian and Roman forms are the basic of neo-classic design. They are geometric but it is a gracefully ornamented—not a "plain"—geometry.

In to-day's neo-classic design four columns forming the pedestal of one round dining table have vertical fluting. A quatrefoil, similar in shape to a four-leaf clover, is carved in a tapered leg on a high-backed chair in another group. Bell-shaped veneers appear in a cabinet front.

SIFT FLOUR

Always sift flour before measuring it, to be used in baking.

CULINARY TOUCH UP

Give frozen tuna pies a lift with a bit of sherry wine. Run a small sharp knife around inside edge of top crust. Carefully lift off crust and spoon in a tablespoon of sherry. Replace crust and bake as directed. Use this trick with frozen fruit pies, too.

MY DAY OF REST

BY RUTHIE

Last Saturday was a "beaut". Hubby awoke early enough to go to **Shool**, but plopped right back into bed, his head "heavy" with a cold. His eyes were bleary, his nose was stuffed and he could barely emit a sound above a whisper. This last was the sole advantage.

I forsaw the day. My **Shabbosdicke** rest would be sacrificed. I saw myself administering tea, lemonade, nose drops and what-not all day.

To top it off, it poured "cats and dogs". This meant the kids would be underfoot constantly. The weather was not conducive for walking, the only means of locomotion on **Shabbos**.

Oh, well! It was only nine in the morning. The day was just starting. Why be a pessimist?

You don't know **my** children. I'm sure they are exactly like all other children. But each one feels his own bunion.

First of all, I had to promise them an early lunch, — at twelve sharp. Millie and Gail, ten and twelve years old respectively, promised to visit a friend that afternoon. It would take them approximately an hour to walk to her home. A blizzard, let alone my protests, could not thwart them. The earlier they ate, the better.

Shabbos lunch is always **flaishig**, and six hours would go by faster. Along with the herring, they expected a **Sudah** of buttered pop-corn and ice cream.

This left little Linda "out in the cold". Because of the rain, she was confined to the house. Nobody could come in to play with her since Daddy was indisposed. I was elected to amuse her. Then and there I hoped for some magic to knock me unconscious for awhile. Of course, no such luck!

Between ten o'clock and noon, the sun decided to play hide-and-go-seek. I took three aspirins and made up my mind to face the sunny side of life.

By twelve, lunch was ready. We had the regular **Shabbos** fare, — **gefillte** fish, chopped liver, cold roast chicken, applesauce, tea, cake. But Daddy couldn't quite make it. He told us to dine without him.

As sorry as the little darlings were by Daddy's discomfort, they weren't exactly the picture of dejection. For this meant that eating would be down to a minimum, no **zmiros**, and they could run off.

The rascals didn't realize they had **me** to contend with. I had to show **some** authority. After all, I'm only their mother.

"It's black outside, where do you think **you're** going?"

Innocently, "But, mommy, we promised Sandra".

"No 'buts'. You're staying home."

"Aw, gee," rose the wails. "A little water doesn't hurt."

"A **little** water!" I shrieked back. "You're remaining home and—**shoin**!"

Undauntedly, the cries continued. "We'll wear our plastic hats."

"A plastic tent wouldn't be enough."

"We'll wear our winter boots. Please!!"

From the bedroom bellowed a familiar fog-horn. "For goodness' sake, let them go already. Their shouting pierces my ears!"

With an ally like that, how could they lose? I should have known better.

They say that every cloud has a silver lining. From a mere whisper, hubby's voice rose to fog-horn proportion. That was a good sign. Any hour he'd be himself again.

Well, the girls left, the weather cleared a bit, Linda went out to play and I literally dropped into bed.

I should have known it was too good to last. About three o'clock, in walked one of Ned's cronies.

"Good **Shabbos**! I was out **shpotziering**, passed by and thought I'd drop in. I hope you don't mind."

I certainly did mind, but found it useless to say so.

You should have seen how fast Ned sprang out of bed, donned his robe and came into the living room when he heard his friend's voice. I don't think he ever did anything so quickly since we were married.

However, that didn't make me too happy. It meant serving refreshments and being generally busy.

Friend Morris stayed till five. By then I was thoroughly exhausted. Linda was irritable. I saw she was running a fever. **'Siz mir goot!**

At seven we heard the first peal of thunder.

"Where are those kids?" hubby yelled. "Why did you let them go out?"

"Why did **I** let them go out! **You** encouraged them."

"Well, I wish they were home."

"Me, too. Next time don't side with them against me."

Havdullah time finally arrived. Immediately after, the children phoned. Would Daddy come for them?

Thus ended a peaceful Sabbath.

Tell me, is it like that in your home?

(Copyright, CJN)

CHILDREN'S CORNER by Deborah

Keep Smiling

WHO'S TO BLAME?

A man with a long beard was riding upon an ass beating him ferociously.

"You darn beast!" he muttered. "If you didn't want to be ridden on, why did you become an ass?"

HIS SECRET

Someone asked a village Jew, "How can your rabbi possibly survive on the small salary he gets?"

"Oh, our rabbi would have died a long time ago of hunger. Lucky for him that, because of his piety, he fasts every Monday and Thursday. That just about sustains him."

NO DICE!

Two acquaintances, both recently arrived from the Old Country, met.

"Hi! How's everything?"

"Swell."

"Well, then, how about lending me five dollars?"

"Why should I? We hardly know each other!"

"That's funny! Back home nobody would lend me anything because they knew me. Here they won't lend me money because they don't know me."

SOME COMPARISON!

A rabbi ordered a pair of new trousers for Passover. The tailor most unreliable, took a long time in finishing them. The rabbi feared the pants would not be ready on time.

Finally, the day before Passover, the rabbi got them. He examined them critically and then said, "Thank you very much. But tell me, if it took God only six days to create the world, why did it take you six weeks to make this simple pair of pants?"

"Rabbi," replied the tailor, "look at the mess God made!"

"But did you ever see such a beautiful pair of pants as these?"

Our Quiz

QUESTIONS:

1. What glamorous queen tested a famous king with a "hard question" quiz?
2. What bridegroom offered each of his thirty companions a linen garment and a change of rainment if they would solve his riddle within seven days?
3. How many books does the Hebrew Bible contain?
4. What are the names of the three divisions of the Hebrew Bible?
5. What heroine won a husband because of her kindness to a stranger?

ANSWERS:

1. The Queen of Sheba. I Kings 10.
2. Samson. Judges 14: 12-14.
3. Thirty-nine.
4. Torah, Nebiyim, Ketubirn. Collectively, from the three initial letters, T. N. Kh, the "Tanakh."
5. Rebecca. Genesis 24: 17-67.

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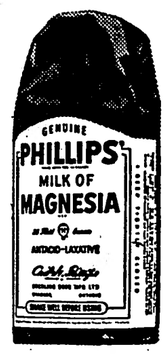

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HONOUR KALMAN BERGER FOR LEADERSHIP

The Toronto **Farband** has recently held two outstanding cultural events, each significant, each with a specific purpose.

On a Monday, in April, 35 new members were welcomed into the organization in an impressive mass installation ceremony. Some 175 people, representative of the 12 Farband branches, were on hand to witness the installation and participate in the festivity.

The Chairman of the evening, **Lipa Wise**, as 1960 Farband Membership Chairman, explained that this was the first mass installation the Farband had arranged in some time. He stressed the importance of new members knowing the kind of organization they had joined.

Kalman Berger, who received the award as top producer in the membership drive, spoke of how encouraging it was to approach new, younger people and find them interested and willing to join in the tasks which lie ahead. Addressing himself directly to the new members, he outlined the history and achievements of the Farband, both on this continent and in Israel. Berger also spoke of the aims of Farband to-day, in helping to strengthen the Jewish State through the Histadrut, and of its devotion to Jewish culture and traditional values.

Eliezer Frankel, Chairman of the Cultural Committee, administered the Farband oath in Yiddish and English, which enjoins the new member to "believe in democracy's creed for all mankind, and the rights of organized labor in its struggle for a more equitable society." The oath also impresses on the neophyte the need for him to recognize his duties as a Jew.

The Executive Director, Leo J. Moss, in presenting the policy certificates and membership cards, said that the Farband raises no funds on its own behalf. As a co-operative insurance society, the Farband is able to utilize the proceeds from its insurance premium investments for its comprehensive cultural program. The Farband, he said, is a unique organization in that it provides fraternal family benefits together with a broad Zionist program based on social justice.

The return visit of the eminent author, lecturer and journalist — Chaim Grade —to Toronto, provided an apportunity for the newly expanded Farband Cultural Committee. An Oneg Shabat was presented Friday evening, April 22nd, at the Labor Zionist Centre, and some 300 people attended.

Israeli Premier States:

"Israel Not A Socialist Country"

Jerusalem, (JCNS) — Repeating the challenge he made last year to Mr. Khruschev, Mr. Ben-Gurion declared that Israel's socialistic achievements were unequalled anywhere in the world, ALTHOUGH ISRAEL WAS NOT A SOCIALIST COUNTRY.

Speaking in Jerusalem at the King David Hotel during a dinner given in honour of delegates of the Socialist International Bureau, now meeting in Haifa, Mr. Ben-Gurion said: "For more than two generations Israel's workers have taken the lead in their efforts for the revival of our country, and although it would not be correct to call Israel a Socialist country —for we also encourage and stimulate private enterprises—, it would not be correct either to call it a Capitalist country.

"We have enterprises based both on private and social principles, for we are still at the beginning of our work, and without immigration of capital investments from abroad we cannot carry out the historic task laid upon us. Nevertheless, I believe that I can say without a word of exaggeration, that socialist achievements in our country have been made entirely through free initiative and in complete liberty by the workers, without a trace of coercion by the State or any other external factor".

Like President de Gaulle in Washington, Mr. Ben-Gurion stressed that the major problem now facing the Western world is the help which must be given to Afro-Asian countries to enable them to stand on their own feet. The Prime Minister then stated: "The great problem of the world, which should now occupy the attention of the Socialist movement, is the tremendous gap existing between the wealthy and highly developed nations of Europe and America, and the poor nations now awakening to independence in Asia and Africa. This is the great human problem of our time, and it is much crucial than the so-called cold war between East and West".

Israel Is Learning Russian Fighting Tactics

Tel Aviv, (JCNS) — The Israeli Army is making preparations to learn Russian fighting methods. This was necessary to counter the training and build-up of United Arab Republic forces by the sending of thousands of Egyptian officers to Soviet military schools, and the activities of hundreds of Russian instructors in Egypt, Brigadier Yitzhak Rabin told military correspondents.

Brigadier Rabin, who is Chief of the General Staff Branch, said training programmes were planned to make the Army an effective deterrent. The main political objective was to preserve the status quo.

Only the knowledge that Israel possessed powerful armoured forces and modern 'planes would compel Nasser to think twice about fighting any new adventures.

Canadian Panorama

BY MORDECAI HIRSHENSON

"A JOURNEY TO ISRAEL"

Is the name of a 35-page booklet recently published by David Kirshenbaum of London, Ontario. Rabbi Kirshenbaum, who has been spiritual leader of London's B'nei Moses ben-Judah congregation for almost 30 years, spent some time in Israel a year ago. He was there during the celebration of Independence Day and the observance of the Warsaw Memorial. He visited kibbutzim, moshavim, saw the Holy Places, prayed and danced with the Chassidim in the Quarter of the Hundred Gates, spoke to worker and businessman and seems to have set foot in every nook and corner of the Holy Land.

Thrilled by his experience—the culmination of a life long Zionist yearning—he put his impressions down on paper for others to share.

Rabbi Kirshenbaum has a long list of publications to his credit. His most recent was a book entitled "Mixed Marriage and the Jewish Future," published by Bloch. Prior to this his writings were in Yiddish: Shiffn Oifn Yam (Ships At Sea); Fun Chassidishn Oitzer (From The Chassidic Treasure), etc.

MORE "FACTS" ABOUT CANADA

Two weeks ago in this space an excerpt from Miriam Chapin's book **Contemporary Canada** revealed some statements about Canada's Jews that may have surprised our readers. The excerpt started with the startling remark that "anti-semitism is Canada's most widespread form of racial discrimination" (p.145), and went on in that vein.

The basis for Mrs. Chapin's views and the likelihood of its truth or error can best be gauged when compared with statements made on other subjects—statements easily seen to fall wide of the mark and in some cases directly contrary to the easily ascertainable facts:

—"Faith-healing is prevalent in Canada" (p.233)

—(Referring to Toronto) "Twenty years ago whole suburbs had water for only an hour or two a day; others had no sewers." (p. 49) (Twenty years ago Toronto no suburban problem—it is much more recent. M.H.)

—"In Ontario, English Catholic children are likely to go to the public schools, French ones to separate school. . ." (p.209) (This astonishing remark is the most flagrant and obvious mis-statement of all).

—"The West, the half of Canada from Manitoba to the Pacific Coast, is neither French nor English Canadian. Neither nation is strong enough to set a pattern." (p.15)

Inevitably the thought occurs that Mrs. Chapin's findings about the Jews may be as dubious as some of these other sweeping generalizations.

THE WARSAW GHETTO REVOLT AND SHARPEVILLE, SOUTH AFRICA

In Toronto recently the memorial meeting at the Shaarei Shomayim Synagogue for the martyrs of the Warsaw Ghetto took place on the same evening as the Massey Hall rally that protested the events in South Africa. There was certainly more than a casual link between the events dealt with by the two meetings: the desperately hopeless yet symbolic uprising against the Nazi terror in the one and the growing terror also based on race in the other. Though Rabbi Feinberg, one of the Massey Hall speakers, would likely be sure to notice the connection between the two, press accounts do not mention that it was referred to.

THREE GHETTO MEMORIALS— AND WHY

Three meetings recently took place in Toronto in commemoration of the Warsaw Ghetto Uprising: the main one sponsored by the Canadian Jewish Congress and the Federation of Polish Jews; a meeting held a week earlier by the Arbeiter Ring; and one sponsored by the pro-Communist United Jewish People's Order.

The Arbeiter Ring hold their own meeting for at least two reasons. They are a secularist-inclined organization and the religious nature of a Yizkor meeting in the premises of a synagogue involving the chanting of certain prayers and the covering of heads may not have been to their liking. Also they have not recognized the 27th of Nissan as the official date of the Uprising, but—again, as secularists — prefer the date on the Gregorian calendar which in 1943 was April 19th.

The UJPO meeting is held separately for more obvious reasons as the isolation of their ideology in the Jewish world could have it no other way. An amusing side-play surrounding their meeting was this. It was originally scheduled for the Arbeiter Ring centre on Lawrence Avenue (the UJPO have been virtually homeless since selling their Christie Street quarters three years ago.) Someone at the Arbeiter Ring (which is an anti-Communist organization of considerable vintage) must have realized that an error in booking had been made and the rental was cancelled. The UJPO then had to shift their location to the Men of Englang Synagogue Hall on Spadina Avenue, protesting vigorously the "anti-democratic action" of the Social Democratic Arbeiter Ring. Thus one group of agnostics, rejected by a second non-religious group, finish up in a synagogue!

A GALITZIANER AMONG THE PERSIANS

The group that travelled recently to Teheran on behalf of the Toronto United Jewish Appeal came across an interesting case of Jewish linguistic ubiquitousness. There was some difficulty in communicating with the Jewish community of the city as the usual vernaculars like English, French and even Hebrew did not go very far.

The bearded rabbi whom the Torontonians had taken for an Asian Jew, turned out to be a "Galitzianer" from Karakow who conversed with them in broad Yiddish. He had arrived in Iran during the war on a relief mission and had stayed on as the local "Chacham" (the more common term in the East for Jewish spiritual leader.)

Community Calendar

SATURDAY, MAY 7th, 1960

Eastern Canadian Council B'nai B'rith, 36th Annual Conference, Seaway Hotel.

Phi Delta Epsilon Dinner and Dance; Northwood Country Club.

Beth Tzedec Congregation, Melave Malka Culminating Affair; Beth Tzedec Congregation, 1700 Bathurst St.

SUNDAY, MAY 8, 1960

10.00 a.m. - United Jewish Appeal Over the Top Meeting.

10.30 a.m. - Eastern Canadian Council B'nai B'rith 36th Annual Conference; Seaway Hotel.

MONDAY, MAY 9, 1960

Jewish Home for the Aged-Women's Aux. Executive Meeting.

10.30 a.m. - Eastern Canadian Council B'nai B'rith, 36th Annual Conference, Seaway Hotel.

TUESDAY, MAY 10, 1960

12.30 p.m. - Holy Blossom Sisterhood, Family Tea; Holy Blossom Temple, 1950 Bathurst St.

Evening - Toronto Women's ORT Bazaar, Varsity Arena.

WEDNESDAY, MAY 11, 1960

All day - Toronto Women's ORT Bazaar; Varsity Arena.

1.30 p.m. - Jewish Home for the Aged Women's Aux. Closing Meeting; J.H.F.A. 3560 Bathurst St.

6.30 p.m. Yeshiva University of New York Dinner; Regency Towers, 89 Avenue Rd.

8.30 p.m. - Nit Gedaget Ladies Social Club Meeting.

THURSDAY, MAY 12, 1960

9.00 a.m. - United Jewish Appeal, All Day Blitz; Beth Tzedec 1700 Bathurst St.

12.00 noon - Jewish Family and Child Service, Child Service Committee Meeting.

12.00 noon - Jewish National Fund, Council Meeting; Zionist Building, 651 Spadina Ave.

12.00 noon - Jewish Home for the Aged, Executive Meeting; New Mt. Sinai Hospital, 550 University Ave.

TZIVIA LUBETKIN

Of Israel - Hero Of The Warsaw Ghetto Uprising

IS COMING TO TORONTO ON BEHALF OF THE PROJECT TO BUILD A MUSEUM IN THE KIBBUTZ LOCHAMEI HAGETAOT (Fighters of the Ghetto) IN MEMORY OF THE SIX MILLION JEWS WHO PERISHED IN HITLER OCCUPIED EUROPE

Sunday, May 15th, 7 p.m.

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The Jewish Community of Toronto will extend an appropriate welcome to

TZIVIA LUBETKIN

who was a member of the General Staff of the Jewish Underground in Nazi-occupied Poland during the War.

MUSICAL PROGRAM: JENNIE EISENSTADT

We Appeal To All Jewish Organizations To Keep This Date Open, And Not Arrange Any Other Affairs!

Let us pay tribute to the glorious heroes of the Warsaw Ghetto! Those who, like Tzivia Lubetkin, managed to survive, are now amongst the foremost citizens and builders of the State of Israel.

In welcoming Tzivia Lubetkin, we also honour Medinat Israel!

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BULLETINS

HERZL YEAR OPENS MAY 9 WITH SPECIAL KNESSET SESSION

Jerusalem (ZINS). The formal opening of the Herzl Year celebrations marking the centenary of Dr. Theodor Herzl's birth will take place here at a special session of the Knessett, to be held May 9th. At the session two addresses will be delivered, one by the speaker of the Knesset, Kadish Luz, and the other by Premier David Ben-Gurion.

FINANCIAL AID TO ISRAEL "NOT PROMISED"

Bonn, (JCNS). A spokesman for the German Federal Republic said here that reports from London that Dr. Adenauer had promised Mr. Ben-Gurion, German credits to the amount of 500 million dollars were unfounded.

It was not true that the German Chancellor had made any financial promise to the Israeli Prime Minister, he said.

GOLDMAN DENIES "AGENCY" LOST CONTROL OF ISRAELI FUNDS

New York, (JCNS). Dr. Nahum Goldmann denied at a press conference here that the reorganization of the Jewish Agency had been precipitated by criticisms of the Agency's "political activities."

The move to enlarge the organisation so far as to encompass a larger segment of the American Jewish community than that represented by the .S.A. Zionist organisations had been in the making for a number of years, Dr. Goldmann said.

He also denied that the spending of U.J.A. money in Israel would now be taken out of the hands of the Jewish Agency in Jerusalem.

The Jewish Agency for Israel, Inc. (the new American corporation) would receive each year from the Jewish Agency (Jerusalem) details of financial requirements and planned activities for the forthcoming year. From this budget and list of activities the U. S. A. organization would select the activities and programme of immigration, absorption, resettlement, education, and other objects it wished to support.

ISRAELIS RELEASED BY LEBANON

Tel Aviv (JCNS)—Four Israelis—Shalom Maman, Josef Bousso, Eliahou Hadida and Moshe Elloul, who were kidnapped last week by Lebanese patrols inside Israel's borders, were returned.

All efforts to release the Israelis earlier failed owing to Passover and Easter Holidays.

ISRAEL TO FISH IN ATLANTIC OCEAN

Haifa (JCNS). A $1,200,000 fishing vessel has been ordered from a French shipyard by a partnership of Swiss-Israeli interests. The vessel will be the largest unit of Israel fishing fleet and will be used for fishing in the Atlantic Ocean, and will have facilities for processing catches.

The delivery of the ship is expected by the end of 1961.

Informing Would-Be Immigrants From South Africa

Johannesburg, (JCNS) — "For years now there has been a movement of immigration from South Africa to Israel. The Zionist leadership does not tell these people anything of the grimmer side in Israel. If a man is thinking of aliyah. I think he is entitled to know the conditions he will face", said Mr. Justice Bloch here last week.

He then criticised Zionist leaders in South Africa for not telling the whole truth about Israel, referring to the slums in Tel Aviv, the housing for immigrants in Jaffa, and Israel's security position "which was not as good as some people believed it to be since the Sinai campaign."

Mr. Justice Bloch added: "I am under a moral obligation to give the facts. An informed public is the strongest supporter that any cause can have."

American Economic Assistance to Continue

Washington, (JCNS) — The House Foreign Affairs committee, in a report issued last Thursday, recommended that economic assistance to Israel be continued in the coming fiscal year on the same level as the present year.

Israel has received an outright grant of $7.5 million, and $1,370,000 in technical assistance. She also purchased surplus agricultural products for about $32 million.

Exporting Farm Products

Tel Aviv, (JCNS) — Israel's farm produce exports to Western Europe and Britain will considerably increase during the coming months. Exports in excess of the normal will include 1,000 tons of carrots, 2,000 tons of potatoes, and 100 tons of frozen poultry.

A contract has been signed with an Italian firm for the export of 10,000,000 chickens and hatching eggs.

The Israeli-Bulgarian trade agreement signed two years ago has been extended up to the end of the year.

Memorial Chapels In Dachau

Dachau, (JCNS) — Memorial chapels for the victims of Nazi persecution are to be erected on the site of the former Nazi camp here during the year.

The projects are being financed by the Catholic and Protestant Churches, and by the Jewish communities in Bavaria, who will each have its own chapel. The Federal German Army has volunteered to transport all the necessary material for the construction of the chapels.

Nazi Flags and Swastikas Reappear

Munich, (JCNS) — A Nazi flag with a large swastika was hoisted on the ruins of the former local Army Museum by unknown persons a few days ago. Other swastikas were also daubed on the Catholic church at the nearby village of Werther.

German Military Attaches in Arab Countries

Bonn, (JCNS) — The German Federal government will appoint military attaches to all West German diplomatic missions in Arab countries, it is learned here. Colonel Kriebel has been appointed military attache in Cairo and will take up his post in the near future. He worked as military adviser to the Syrian government after the Second World War and helped in the building up of the Syrian Army.

Day Schools For Rhodesia

Johannesburg, (JCNS) A Foundation Fund will be created for Rhodesian Jewish day schools to help finance the capital and other requirements of the Carmel Day School and other Jewish day schools to be established in the Central African Federation. This was decided at a joint meeting held last week in Que Que, Southern Rhodesia, by the Rhodesian Zionist Council's Bulawayo and Salisbury committees.

NO WARS

(Continued from page one)

speaker at the meeting. Dr. Van Paasen, the author advocated preventative war against the Arabs.

Pierre Van Paasen, Dutch-born writer and pioneer Christian Zionist, condemned the moderate policies of the Ben-Gurion Government. Particularly, he criticized what he called acceptance of Western pressure.

Wants Underground Revival

He called for the setting up of a committee of "activists which would again raise the banner of revolt against smugness in Israel."

The rally was organized by the Zionist-Revisionist organization of Toronto.

Mr. Meridor also apposed Van Paasen's view that the U.S. is endangering Israel's future.

"No officials of the U. S. State Department will carve our destiny," concluded Mr. Meridor, 12 years an Israeli member of parliament.

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ZIVIA LUBETKIN

(Continued from page one)

Miss Lubetkin, along with other surviving members of the Jewish Resistance Movement, partisans, and other freedom fighters, helped to establish the Kibbutz Lohamei Hagetaot in Western Galilee. Miss Lubetkin is married to Yitzhak Zuckerman, known as Capt. Antek, who was the commander of the Warsaw Ghetto uprising. They live with their two children in the Kibbutz, where a unique museum, library and documentary center to perpetuate the memory of the nation's fighters and martyrs, has been established.

Miss Lubetkin will speak on Sunday, May 15th, at the King Edward Hotel,

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